English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

Sheikh `Abdul `Aziz Bin `Abdullah ibn `AbdulRahman ibn Bazz (May Allah forgive and reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia,** Chairman of the Council of Senior Scholars, and Chairman of Department of Scholarly Research and Ifta'

This English Translations are collected from

http://www.alifta.com

Portal of the General Presidency of Scholarly Research and Ifta'

This file is volume No.27 of 30

(Part No. 27; Page No. 1)

(Part No. 27; Page No. 2)

(Part No. 27; Page No. 3)

Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]")

(Part No. 27; Page No. 4)

Note

Praise be to Allah and peace and blessings be upon the Messenger of Allah.

The reader may notice that this part of the book "Majmu' Fatawa wa Maqalat Mutanawwi'ah" (A Compilation of miscellaneous Legal Opinions and Articles) of His Eminence Shaykh `Abdul-`Aziz ibn Baz includes a number of articles and questions that were previously released in the sections of `Aqidah (creed) and are ordered in accordance with the directions of His Eminence (may Allah be merciful with him) and reprinted in this section as follows:

First, His Eminence's directions (may Allah be merciful with him) were to put each question and answer in the relevant sections of Fiqh (Islamic jurisprudence)

Second, these questions were discussed in some lectures, which His Eminence (may Allah be merciful with him) gave and he saw it is preferable to register them here.

Third, in this section, these articles and questions have been rearranged, the Ayah (Qur'anic verse) have been numbered and the Hadith have been given Takhrij (referencing) in their respective order.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

(Part No. 27; Page No. 5)

(Part No. 27; Page No. 6)

(Part No. 27; Page No. 7)

1- No way to realize `Ibadah

except through Da`wah

Praise be to Allah, peace and blessing be upon Allah's Messenger, and on his household, Sahabah, and those who adopted his way and followed his guidance until the Day of Judgment.

Allah (Exalted be He) created all creation in order to be worshipped alone and He sent all the Messengers to order creation to worship Him. There is no way to realize this `Ibadah (worship) except through Da`wah (calling to Islam), guidance and teaching so that every Mukallaf (person meeting the conditions to be held legally accountable for their actions) understands the task for which he is created. Allah (may He be Praised) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ ﴾I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).﴿ ﴾Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.﴿ And: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ He (Glorified and Exalted be He) also says: ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿

(Part No. 27; Page No. 8)

He (may He be Praised) created all creation, mankind and Jinn, to worship Him. In Islam, this worship is embodied in Tawhid (belief in the Oneness of Allah), obedience to Allah, abiding by His obligations, avoiding His prohibitions, and observing His limits. Mankind and Jinn, Arabs and non-Arabs, are created to worship Allah alone sincerely with the hearts being attuned to Him. Together with sincerity, they should worship Him out of fear, hope, love and reverence. They have been created to apply what He enjoined and refrain from what He prohibited and to observe His Shari`ah and limits. These acts are indicated by Islam, which is in itself related to other words such as Iman and guidance, as Allah (Glorified and Exalted be He) says: ﴾whereas there has surely come to them the Guidance from their Lord!﴿ It is piety according to His Saying: ﴾but Al-Birr (is the quality of the one) who fears Allâh.﴿ And: ﴾Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise);﴿ And: ﴾Nay! Verily, the Record (writing of the deeds) of Al-Abrâr (the pious believers of Islamic Monotheism) is (preserved) in 'Illiyyûn﴿ It is also Taqwah (fearing Allah as He should be feared), as Allah (Glorified and Exalted be He) says: ﴾And to Allâh belongs all that is in the

heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh❩ And:

(Part No. 27; Page No. 9)

❨O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)]❩ He (may He be Praised) also says: ❨O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.❩ And: ❨O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].❩ In short, the `Ibadah that Allah (Exalted be He) created us for indicates the acts which demonstrate Tawhid, Taqwah, piety, guidance, belief in and obedience to Allah (Exalted be He) and His Messengers, and submission to Allah's religion in words, deeds and belief. This `Ibadah is called Islam and it is called Iman as well, according to Allah's (Exalted be He) saying: ❨Truly, the religion with Allâh is Islâm.❩ Allah also calls it Iman i.e. belief: ❨O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)❩ Allah (Exalted be He) says: ❨The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);❩ And: ❨The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another❩

(Part No. 27; Page No. 10)

The Prophet (peace be upon him) said: ❨Iman (faith/belief) consists of more than seventy branches (i.e. parts).❩ According to another wording: ❨Over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allah and the humblest of which is the removal of what is injurious from the road.❩ Iman, Islam, Taqwah, and piety are interchangeably used to refer to Allah's religion. Allah calls it also as Huda (guidance): ❨whereas there has surely come to them the Guidance from their Lord!❩ Allah calls it also as Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.): ❨Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise);❩ And: ❨but Al-Birr (is the quality of the one) who fears Allâh.❩ And: ❨but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets❩ Until His Saying: ❨Such are the people of the truth and they are Al-Muttaqûn (the pious).❩ Callers to Allah (Exalted be He) must explain to people this creed and the reality of `Ibadah that they were created for.

(Part No. 27; Page No. 11)

People are in dire need to know that `Ibadah indicates worshiping Allah alone sincerely, applying what He enjoined and refraining from what He prohibited and observing His Shari`ah and limits. The task of Da`wah has great merits, as it was the task of the messengers. It is a great honor for the caller to Islam to adopt the same approach and follow the path of the messengers. Allah (may He be Praised) says: ❨And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."❩ Our Prophet Muhammad (peace be upon him), the master, last,

Imam and the best of the messengers, is the best caller to Allah. He was sent to all creation, humans and Jinn, to invite them to Tawhid, and instruct them to obey Allah (Exalted be He), fulfill the obligations and abstain from the prohibitions, believe in Him (Exalted be He) and His Messengers (peace be upon them), and observe His limits. Likewise, all the messengers invited people, male and female, human and Jinn, Arabs and non-Arabs, to Tawhid and obedience, and warned them against Shirk (associating others in worship with Allah) and disobedience. Every believer is obliged to fear Allah (Exalted be He) by worshipping Him sincerely, observing His Shari`ah, revering His commands and prohibitions and refraining from what He forbids including Shirk and other sins. Allah (Glorified and Exalted be He) says: ﴾And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."﴿

And: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿ He (Glorified and Exalted be He) also says: ﴾But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴿ And: ﴾And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.﴿ And: ﴾It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.﴿

All creation; mankind, Jinn, male and female, Arabs and non-Arabs, need to understand the reality of `Ibadah for which they are created. All callers to Allah are obliged to care about this duty. Allah (Exalted be He) says: ﴾O mankind! Worship your Lord (Allâh)﴿ And:

﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He (may He be Praised) also says: ﴾And your Lord has decreed that you worship none but Him.﴿ Allah (Glorified and Exalted be He) also says: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ They should explain the meaning of His Saying: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ And: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ And: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ The Imam (the one who leads congregational Prayer) should teach the congregation in the Masjid (mosque), the teacher should instruct his students, and the father should instruct his household. The caller to Allah should convey his call to the Muslims, male, female, human and Jinn, everywhere through the radio, television or any medium. He should teach them the reality of `Ibadah, instruct them to be sincere to Allah (Exalted be He) in every action, warn them against all kinds of Shirk, apparent or hidden, minor or major, and urge them to abstain from what Allah (Exalted be He) prohibited including all other sins such as Zina (premarital sexual intercourse and/or adultery),

robbery, oppression, disobedience to parents, Riba (usury), severing the ties of kinship, Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) of chaste women, Ghibah (backbiting), Namimah (tale-bearing) and others. Since the callers are the successors of the messengers, they must copy them and endure this task patiently. Allah (Glorified and Exalted be He) says: ﴿And endure you patiently (O Muhammad صلى الله عليه و سلم), your patience is not but from Allâh.﴾ The Qur'an focused on Luqman's wisdom with his son, as Allah (Exalted be He) says in Surah Luqman: ﴿O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you.﴾ And: ﴿Only those who are patient shall receive their reward in full, without reckoning.﴾ Addressing His Prophet (peace be upon him), He(may He be Praised) says: ﴿Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will﴾

The Da`wah is a burden and the scholars wherever they are must endure its hardships patiently.

(Part No. 27; Page No. 15)

They are the guides to Allah's religion. Most people need to know the reality of `Ibadah. Owing to their ignorance of the reality of religion, they worship, seek help from and make vows to the occupants of the graves. Such people think that Allah's Shari`ah enjoins these matters and that Allah (Exalted be He) loves them for their ignorance, misguidance and lack of insight. It is incumbent upon scholars to warn against these acts and explain that seeking help from or making vows to the dead, idols, Jinn or other creatures entail major Shirk. These beliefs are held by the Mushrikin who worship the idols and seek help from, make vows to, slaughter animals for the sake of, fear of the dead. Allah (Exalted be He) has told us that they said: ﴿We worship them only that they may bring us near to Allâh.﴾ He (may He be Praised) says: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾ They claim that these things which they beseech,

(Part No. 27; Page No. 16)

make vows for, fear, slaughter animals for and repose hopes in, intercede with Allah for them and draw them nearer to Allah (Exalted be He). They did not say that these things create or provide sustenance as they know well that Allah is the Creator and the Provider. Quraysh and other Mushriks know that Allah (Exalted be He) is the Creator, the Provider, and the One Who brings the dead to life, brings death to them and disposes of the affairs of creation. They, however, worshipped other than Him such as the pious prophets and jinn to have their intercession with Allah for them and draw them closer to Him. He (may He be Praised) says: ﴿And they worship besides Allâh things that harm them not, nor profit them﴾ Allah (Glorified and Exalted be He) also says: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾ i.e. they say: ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Allah (Exalted be He) names them liars and disbelievers. They are liars because they worshipped things other than Allah (Exalted be He) on the pretext that they may bring them nearer to Allah (Exalted be He). They are disbelievers as they committed Shirk and worshipped the idols. They go against Allah's (Exalted be He) Saying: ﴿And your Lord has

decreed that you worship none but Him.﴾

(Part No. 27; Page No. 17)

Allah (Exalted be He) also says: ﴾Worship Allâh and join none with Him (in worship)﴿ And: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ `Ibadah is an exclusive right of Allah and no one, whether a messenger or another one else, has the right to share this right with Him. Calling to Allah is the religion and the way of Messengers, Allah (Exalted be He) says: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ And: ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿ Allah (Exalted be He) has sent the messengers (peace be upon them) starting from Noah to Muhammad, the seal of the prophets, to call people to Tawhid and the obedience to Him. Long ago, before Noah was sent as a prophet, Allah (Exalted be He) sent Adam to his offspring to call them to Allah, guide and instruct them. Ibn `Abbas said: People worshipped Allah alone for ten centuries prior to Noah's mission. Shirk spread among the people of Noah due to their making idols of Wadd, Suwa`,Yaghuth, Ya`uq and Nasr.

(Part No. 27; Page No. 18)

They worshipped these idols. Allah (Exalted be He) sent Noah to invite and guide his people to Truth. For nine thousand and fifty years, he kept calling them to abandon Shirk and observe Tawhid. However, they were too arrogant to respond and insisted on their disbelief and misguidance. So, Allah (Exalted be He) ordered Noah to build a ship to take the persons whom He wanted to save. He (Glorified and Exalted be He) says: ﴾And indeed We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; and the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).﴿ ﴾Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the 'Alamîn (mankind, jinn and all that exists).﴿ Those creatures that were in the ship were preserved and the rest of his people were destroyed and drowned due to their disbelief and Shirk. Afterwards, Allah (Exalted be He) sent Hud, Salih, Shu`ayb, Lut, and Ibrahim and prophets followed one after the other to call people to Tawhid and warn them against Shirk. Their peoples denied the idea of Tawhid and were punished differently. The people of `Ad were afflicted with a barren wind. Thamud and Shu`ayb were overtaken with As-Sayhah (torment - awful cry) and earthquake, while the city of Lut was turned upside down.

(Part No. 27; Page No. 19)

The callers to Allah (Exalted be He) must respect and value this task and exert themselves to achieve it taking the messengers (peace be upon them) as an example. Allah (Glorified and Exalted be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims.'﴿ And: ﴾Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that

they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ They must also avoid harshness and obscenity which distract people. They should call to Allah (Exalted be He) in kindness and good manners, for there will be hope of accepting their Da`wah or at least people will react to them in gentleness. Allah (may He be Praised) says: ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿ The recipients

(Part No. 27; Page No. 20)

of the Da`wah who are unjust should be treated differently. All in all, the callers to Allah (Exalted be He) should be gentle and avoid slandering the scholars whose `Aqidah is upright and distract people's attention from them. They should not disunite people and raise hostility among them; instead, they should encourage them to receive knowledge from the scholars who adhere to the Sunnah and respect them. Every human is liable to err. The Prophet (peace be upon him) said: ﴾All Adam's sons are sinners and the best among them are those who repent.﴿ Similarly, the scholars including Malik (may Allah be merciful with him) are of the view that the opinions of the scholars can be accepted or refuted except the sayings of the one who is buried in this grave," namely the Prophet (peace be upon him). None of the scholars is infallible. Any error should be explained in a good manner without filling people with aversion. The scholar, who errs, especially if he adheres to the Sunnah, should be advised in kindness and guided to goodness.

(Part No. 27; Page No. 21)

He can not be severely criticized due to this error so long as his `Aqidah is upright and he is most likely trustworthy. Callers to Allah (Exalted be He) should be patient and have deep insight lest they should be hasty in their judgments. They should care for any means that lead to bringing the scholars and Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) who call people to goodness together, so that the callers to Allah (Exalted be He) are many in number and people accept the Da`wah and react actively. The Da`wah may be lost and, people when they are filled with aversion of the scholars, may think badly about them.

The scholars are obliged to cooperate in righteousness and piety and advise one another in kindness. They should attempt to eliminate the means that lead to dispersion and divergence. They should communicate to explain any mistakes via phone calls, correspondence, or meetings. They should all unite to invite to the truth in Masjids, houses and communities.

(Part No. 27; Page No. 22)

They have to disregard the mistake made by the caller, as there is no one who is infallible. Instead, they should focus on the content he is trying to convey. The Da`wah should be in accordance with the Salaf including the sahabah (may Allah be pleased with them) and their followers and must be based on the Qur'an and the Sunnah; not on the desires of the opinions of so and so. Allah (Glorified and Exalted be He) says: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ And: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad صلى الله عليه وسلم to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.﴿ The Prophet (peace be upon him)

said: ﴿If a judge makes Ijtihad (juristic effort to infer expert legal rulings) and is correct, he will have two rewards; and if he is mistaken, he shall have one reward.﴾ This applies to the caller to Allah (Exalted be He) and the scholar so long as they

adhere to the Salaf and the Sunnah. If they are correct, they will have two rewards; and if they are mistaken, they shall have one reward. The most important thing for them is adopting upright principles which comply with that of Sahabah and the Imams of Islam. Their intention must be teaching people what is good, instructing them to obey Allah (Exalted be He) and His Messenger (peace be upon him) and avoid forbidden things and widespread Bid`ahs. The caller is not required to be infallible. The messengers alone are not liable to err concerning what they convey from Allah (Exalted be He). The caller, however, should be keen to seek the truth substantiated with Shari`ah evidence. He should be sincere in his Da`wah in order to attain Allah's (Exalted be He) help and success. His sole objective is to spread the truth and guide people to what is good without expecting any fame or admiration. Feelings no Riya' (showing-off), he should intend to teach people for the sake of Allah (Exalted be He) and bring them out of the darkness into the light and help them escape the means of destruction. He intends to convey Allah's Message to bring happiness to all people. If he is sincere and truthful in his Da`wah, Allah (Exalted be He) supports, blesses and grants him a reputation of honor.

I advise you to fear Allah (Exalted be He), cooperate in righteousness and piety and call people in kindness and with good manners. I also advise you not to think badly about scholars or defame them. Mistakes should be addressed through the acceptable means such as phone calls, meetings and correspondence to explain the truth and correct the error. The callers should labor hard to fulfill their duty: guiding people and bringing them out the darkness into the light. Allah (Glorified and Exalted be He) says: ﴿(This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.﴾ And: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ He (may He be Praised) also says: ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ I ask Allah by virtue of His Most Beautiful Names and Attributes

to make you and me among the callers to guidance and the supporters of the truth. I ask Him to protect us from the evil of ourselves and our deeds, grant victory to His Religion, make His Word superior, and set right the affairs of all Muslims and grant them comprehension of His Religion. You are recommended to advise the rulers everywhere to fear and obey Allah (Exalted be He) and to arbitrate according to Shari`ah. The Muslims rulers and authorities are advised to put the Shari`ah into force and beware of the laws which oppose it.

The Muslim rulers must rule according to the Shari`ah of Allah and must execute the legal penalties laid down by Allah and apply them to their countries and people. Allah (Glorified and Exalted be He) says: ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed﴿ And: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ He (Exalted be He) also says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿ He

(Part No. 27; Page No. 26)

(may He be Praised) says: ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ ﴾And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴿ ﴾And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴿ Whoever seeks a judgment other than that of Allah (Exalted be He) and considers it lawful, good or better than that revealed by Allah (Exalted be He) is labeled as a disbeliever and an apostate according to all Muslims. Whoever does so out of his desires or to gain a bribe or for other reasons while knowing the ruling about his act is regarded as a disbeliever and commits a major sin. This is the view of Ibn `Abbas, majority of Tabi`un and others. This issue is beyond the scope of this speech. All Muslims scholars and rulers must cooperate in seeking Allah's judgment and rule according to the Shari`ah and must beware of anything that contradicts it. The scholars should advise the rulers to apply Shari`ah to all the Muslims affairs including cases of divorce, marriage, financial lawsuits and

(Part No. 27; Page No. 27)

transactions. They should avoid the rulings which oppose Shari`ah and put Allah's judgment into practice as He (Exalted be He) says: ﴾And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed﴿ And: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ All Muslims including their rulers and scholars must cooperate and advise one another to do so.

I ask Allah (Exalted be He) to grant Muslim scholars and rulers everywhere success. I also ask Him to guide them all to that which pleases Him, guide their retinue, and help them to every good and to rule according to His Shari`ah. I also ask Him to guide all Muslims to accept and prefer the Truth to any thing other than it, for He is Most Generous, Most Kind. May peace and blessings be upon His Servant and Messenger Muhammad, his family, Companions and followers!

(Part No. 27; Page No. 28)

2- Merit of Da`wah to Allah (Exalted be He)

Praise be to Allah. We glorify Him and seek His Help and Forgiveness. We seek refuge with Allah from the evils of ourselves and the evil consequences of our deeds. Those whom Allah guides, there is none that can lead [them] astray; and those whom Allah leave to go astray, there is none that can guide [them]. I bear witness that there is no god but Allah alone without any partner, and I bear witness that Muhammad is His servant and Messenger. Peace and blessings be upon the Prophet of Allah, his family, his Companions, whoever follows his way and his guidance till the Day of Judgment.

I would like to thank the officials of the Muslim League for inviting me to participate in the cultural season of 1391 A.H.

I ask Allah (Glorified and Exalted be He) to benefit Muslims with this [cultural] season, grant success to the efforts of the organizers and reward them much. Allah is the Best One to be asked.

The officials of the League suggested that I should speak about the impact of

(Part No. 27; Page No. 29)

Da`wah (calling others to Allah) on the spread of Islam. I accepted their suggestion; thus, the title of the lecture is "The Merits of Da`wah." This lecture has two parts; **the first part** deals with the merits of Da`wah, **while the second** deals with its impact on the spread of Islam.

Regarding the Merit of Da`wah, anyone who has a minimum amount of [religious] knowledge knows that Da`wah is very significant and that it is the task of all the Messengers (may peace be upon them all). The Messengers (peace be upon them) are the leaders in this matter, as it is their main task. Allah (may He be Exalted and Glorified) sent them to call people and guide them to the right [path]. It is enough honor for Da`wah that it is the task of the Messengers and their followers until the Day of Judgment. Allah (Glorified and Exalted be He) says in His Glorious Book, ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ In this honorable Ayah (Qur'anic verse), Allah (Exalted be He) clarifies that all the messengers were sent for this great aim i.e. calling people to worship Allah Alone and to avoid worshipping Taghut.

This means that they were sent to call people to dedicate [all forms of] worship only to Allah (Exalted be He) and not to worship anything along with Him. Also, they were sent to free people from worshipping Taghut and bring them to the worship of Allah Alone.

(Part No. 27; Page No. 30)

The word Taghut signifies all things worshipped other than Allah such as trees, stones and the likes. However, the messengers, angels and righteous persons who are worshipped [other than or besides Allah] are not called Taghut, but the real Taghut is Satan who calls and tempts people to worship them, as the messengers and righteous people are innocent of those who worship them.

Hence, Taghut is all that is worshipped other than Allah (Exalted be He) of inanimate beings and

people who accept to be worshipped, such as Pharaoh. Those who reject such worship are not considered Taghut. Taghut then refers to Satan who calls and tempts people to worship others than or besides Allah (Exalted be He).

Allah (Glorified and Exalted be He) says, ﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers.﴾ In this honorable Ayah, Allah (Exalted be He) clarifies that all the messengers were sent as bearers of good news and warners [to the people]. They gave glad tidings to those who obeyed them that they would receive victory, support, Jannah (Paradise), and dignity. They also warned those who disobeyed them of disappointment, regret and the Fire.

The Messengers were sent to establish proof, so that people would have no excuse or would not say, "There came unto us no bringer of glad tidings and no warner." Allah (Exalted be He) sent messengers to establish the proof, take away all excuses, guide people, clarify Al-Haqq (the Truth), show people the means of salvation and warn them against the means of

destruction. Hence, they (may peace be upon them all) are truly the best people for humankind. Allah (Glorified and Exalted be He) says, ﴿O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,﴾ ﴿And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).﴾ In these two honorable Ayahs, Allah (Exalted be He) declares that He sent His Prophet Muhammad (may peace be upon him) as a witness, bearer of glad tidings, warner and caller to Allah. Hence, Da`wah means conveying Al-Haqq to the people, guiding them [to the right path] and warning them against what opposes it. Accordingly, the prophet's followers, until the Day of Judgment, should call people to Allah (Exalted be He), guide them to what they have been created for and warn them against the ways and means of destruction. Allah (Glorified and Exalted be He) say, ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ Allah (Exalted be He) orders His Prophet (peace be upon him) to tell people that the way that he and his followers adopt is that of calling people to Allah (Exalted be He). This denotes that the Prophet (peace be upon him) and his followers are the people of Da`wah and the people of sure knowledge. Hence, those who call to Allah without knowledge or neglect Da`wah are not among the followers of the honorable Prophet (may peace be upon him). The Prophet's true and perfect followers

are those who invite people to Allah (Exalted be He) with sure knowledge, do not neglect Da`wah and act on what they call people to. Hence, any slackness or negligence regarding Da`wah or knowledge means a lack of following the Prophet (peace be upon him) and a decrease in faith. Accordingly, the Da`y (the one who calls to Allah; pl. Du`ah) is obliged to invite people to Allah (Exalted be He) using sure knowledge. Da`wah without knowledge is not allowed at all; as the ignorant Da`iy harms and does not benefit anyone, destroys and does not develop, and leads astray and does not guide. It is obligatory on the Da`iy to follow the Prophets'(peace be upon him) example by being patient, knowledgeable and active in Da`wah. ﴿Say (O Muhammad صلى الله عليه و سلم):

"This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴿ Da`wah is, therefore, the way and method of all the prophets (may peace be upon them all.) This is a great honor and merit to the Du`ah who follow the prophets, tread in their steps and adopt their methods, on the condition that they call or warn people with sure knowledge and deep insight in order not to cause any harm such as calling people to perversity, leading them to falsehood or inviting them to avoid Al-Haqq out of ignorance. They should be quite sure of what they call people to and what they warn people about. Allah (Glorified and Exalted be He) says,

(Part No. 27; Page No. 33)

﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ This Divine Order, although it was specifically directed to the Prophet (peace be upon him), also refers to all Muslims, since the Prophet (pecae be upon him) is a perfect example and guide for us in all matters. The Shari`ah (Islamic law) rule asserts that any Divine Order or Prohibition addressed to the Prophet (may peace be upon him) is also addressed to the Prophet's Ummah (nation based on one creed), except when there is evidence that the speech is directed only to the Prophet (may peace be upon him.) Hence, Da`wah is obligatory and incumbent on all Muslims. Allah (Glorified and Exalted be He) says,﴾ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ Muslims should follow the Prophet's (peace be upon him) example in calling people to Allah (Exalted be He), guiding them to the true path, showing them the means of salvation and warning them against the means of destruction. This honorable Ayah clarifies the way, method and system of Da`wah along with the conditions of the Da`iy. Regarding Allah's (Exalted be He) saying, ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân)﴿ A group of Mufassirs (exegetes of the Qur'an) said: Allah (Exalted be He) orders the Prophet (peace be upon him) and his followers to invite people to Allah through the Ever-Glorious Qur'an and the purified Sunnah (whatever is reported from the Prophet).

(Part No. 27; Page No. 34)

This is because they contain wisdom, knowledge, deterrence, explanation and clarification. The wise word is that which deters evil, guides to the right way, convinces the hearer and leads to happiness.

Hence, the Du`ah should seek ways that convince those whom they call, clarify Al-Haqq to them and deter them from what may cause harm in a good, soft, kind and amiable style. Therefore, Allah (Exalted be He) says after that, ﴾and fair preaching﴿ Let the Du`ah be wise, preach in a fair way when necessary, clarify and guide people to Al-Haqq through the honorable Ayahs and the clear and authentic Hadith, so as no confusion or doubt remains.

It is wise to clarify meaning using impressive methods that people understand in their own language, so as no doubts or vague matters remain due to the failure to clarify matters or to convince people in their own language, the superficial contradiction of some proofs or the failure to choose the more acceptable [opinion]. If preaching is needed, the Da`iy should preach and remind people of the deterring Ayahs and the Hadith that encourage to goodness and warn against evil to attract their attention, soften their hearts and show them the right way. Some people may need preaching, encouragement and warning, while some others are willing to accept the right way and need only wisdom.

(Part No. 27; Page No. 35)

Others who are obstinate need preaching, guiding, and a reminder of the Ayahs that deter evil acts and encourage good acts and the Hadith that also deter, encourage and warn.

Also, some people may have doubts regarding any matter; in this case, they need to be argued with in a way that is better to dispel their doubts and clarify Al-Haqq. Allah (Glorified and Exalted be He) says, ﴾and argue with them in a way that is better.﴿

If some people have doubts regarding any matter, the Da`iy should clarify the matter and dispel their doubts using clear proofs. The Da`iy should do this in a way that is better; as violence and severity may remove any benefit and may result in heartlessness, wrong-headedness and stubbornness. Instead of violence and severity, leniency and arguing in a better way should be adopted to convey Al-Haqq and no opportunity or benefit may be missed as long as those whom you call to Allah (Exalted be He) seek Al-Haqq from you and do not act wrongly or aggressively. But, if they adopt injustice and aggression, another way should be sought; as Allah (Exalted be He) says, ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿

(Part No. 27; Page No. 36)

If the People of the Book are argued with in a way that is better, Muslims are worthier to be argued in the same way. But, if some of them act wrongly or oppressively, another way should be adopted such as rebuke, reprimand, discipline or imprisonment.

There are many honorable Ayahs that denote the merits of Da`wah and encourage people to partake in it. For example, Allah (Glorified be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ This honorable Ayah clarifies that no person is better in speech than the one who calls others to Allah, and urges Muslims to adopt Da`wah. If there is no person better in speech than the one who calls to Allah, the Muslims who have sound religious knowledge should hasten to seek this great status, i.e. the status of the Messengers (may peace be upon them all) who called people to Allah and guided them to Al-Haqq. The Messengers (may peace be upon them all) are the best persons in terms of speech [and all matters], the leaders of Da`wah and guidance and the perfect example; hence, they deserve to be included in the people referred to in this Ayah

(Part No. 27; Page No. 37)

more than any others, for they set the examples and basics in Da`wah. The honorable Ayah that reads:

﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ shows us that the Da`iy should be pious, as he calls others to Allah (Exalted be He) by his words and his righteous deeds. Accordingly, Allah (Exalted be He) says, ﴾and does righteous deeds﴿ Thus, Da`wah should be through good words and righteous deeds to give a good example to all people.

All Messengers (may peace be upon them all) called people to Allah (Exalted be He) through their good words, deeds and behavior. Many people, especially laypeople and uneducated persons, may respond when they see good behavior or righteous deeds, but not so when they hear the words, which they may not understand. Accordingly, the Da`iy should have a good reputation and should abide by righteous deeds and good morals, in order that people may be guided by his deeds, words

and behavior. As for Allah's (Exalted be He) saying,

﴾and says: "I am one of the Muslims."﴿ it means that the Da`iy should declare his religion and clarify that he adopts the ultimate method and the right [path]. He boasts of this, showing his happiness and delight with no atom of hypocrisy or showing off. He declares that he is adopting the straight path and that he is among the Muslims and not among the Jews, Christians or idolaters. He declares that he is a true Muslim and calls others to Allah (Exalted be He), Islam and Al-Haqq using knowledge. He declares this with great pleasure, joy and firm belief to make those whom he calls know that he adopts a clear way and a true method. He shows that he calls to Islam while he is one of the people who adhere to it. Many Du`ah may call people to do something while they do not do it themselves because call to it either for money they receive in return or for hypocrisy or for any other reason. The true Da`iy is the one who calls others to Islam because it is his religion, Al-Haqq that cannot be changed, the way to salvation and dignity, Allah's Message that He (Exalted be He) chose, accepted and became satisfied with.

This honorable Ayah urges Muslims to practice Da`wah and shows the high status of Du`ah who are the best persons in speech when they speak Al-Haqq and do righteous deeds; at the top of them are the prophets and then those who follow them,

having sure knowledge, until the Day of Judgment.

Mu'adhins (callers to prayer) are also included in the people referred to in this verse, as they call people to Allah in public, testifying that Allah is the Greatest and the One and Only God, and that Muhammad (peace be upon him) is His Messenger.

Many Sahih (authentic) Hadith assert the significance and merits of Da`wah (calling to Islam) including the account when the Prophet (peace be upon him) sent `Aly (may Allah be pleased with him) to Khaybar and ordered him: ﴿Invite them to Islam and inform them what is obligatory on them from the rights of Allah for by Allah, if Allah guides even one person through you, that is better for you than possessing a great number of red camels.﴾ (Agreed upon by Al-Bukhari and Muslim) on the authority of Sahl ibn Sa`d (may Allah be pleased with him).

In this honorable Hadith, the Prophet (peace be upon him) swore, although he was truthful even if he did not swear, that guiding one person at the hands of `Aly (may Allah be pleased with him) is better for him than possessing a great number of red camels. This denotes that Da`wah is very significant and has a high status. In addition, this Hadith clarifies that the aim of Da`wah and Jihad (fighting in the Cause of Allah) is not killing people or taking away their property; the aim is to guide people,

(Part No. 27; Page No. 40)

save them from their falsehood and bring them out from darkness into light and from the trap of deviation and the abyss of depravity into the glory of guidance and the honor of piety. For this reason, the Prophet (peace be upon him) said: ﴿By Allah, if Allah guides even one person through you, that is better for you than possessing great number of red camels.﴾

In addition, this honorable Hadith urges Mujahids (fighters in the Cause of Allah) and their leaders to be patient, not to rush into fighting and to exert themselves in calling and guiding their enemies to the means of salvation. By doing so, their enemies may return to the right path, respond to the calls to faith, refrain from fighting and embrace Allah's Religion, i.e. Islam. The aim of Islam, Muslims and Jihad is not killing, taking women and children captives or taking away property; rather, their aim is to advise and guide people to what they have been created for [i.e. the worship of the Only One God, Allah]. If the enemies did not accept the truth and insisted on their disbelief, Jihad would be the final solution when necessary. If they accepted what Muslims called them to and Da`wah succeeded with them, there would be no need for Jihad. Jihad is sought when those who are called reject the truth; in this case, Allah (Exalted be He) permits Jihad using weapons to suppress the followers of falsehood, remove them from obstructing the way of Da`wah, bring people from darkness into light and pave the way for Da`wah to spread Islam in the Land of Allah. Also, this Hadith denotes that guiding one person on the right path is better than possessing a great number of red camels.

(Part No. 27; Page No. 41)

Hence, guiding a Kafir (disbeliever) brings great benefits and significant gains. Some Muslim scholars asserted that this matter is better than the whole world and whatever is in it. This worldly life is transient, while the Hereafter is eternal; hence, doing even a little deed while seeking the Hereafter is better than the whole world. It is reported that the Prophet (peace be upon him) said: ﴿A place in Paradise equal to the size of a lash is better than the whole world and all that it contains.﴾

The Prophet (peace be upon him) mentioned the red camels in particular, as they were the most precious and valuable property of the Arabs. Hence, guiding one or more people is better than the worldly life and its transient and temporary pleasures.

Moreover, the Prophet (peace be upon him) said: ﴾Whoever guides to something good has a reward similar to that of its doer.﴿ (Related by Muslim in his Sahih Book of Hadith). This Hadith denotes that whoever calls or guides a person to do something good will have a reward similar to the one who does the act itself. This is a great reward and a significant honor granted by Allah (Exalted be He) to the Du`ah (callers to Islam); as He (Exalted be He) would give them rewards similar to those who were guided at their hands. What a great reward! What a great virtue! What a great status! O my brother, when you call others to Allah and His Religion

(Part No. 27; Page No. 42)

and to following the Prophet (peace be upon him), you will receive rewards similar to those whom Allah (Exalted be He) will guide at your hands. Actually, this is a great merit and a considerable virtue. Hence, this honorable Hadith urges the Du`ah to be patient and to adhere to Da`wah, as they will receive rewards similar to those who will be guided through them. Dear Muslim brother, you should prepare and rush to perform Da`wah and be patient with it to obtain these great rewards. Also, it is related by Muslim in his Sahih Book of Hadith: ﴾Whoever calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect...﴿ This is also a great reward: ﴾If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him 'in righteousness'...﴿ It is also cited above in the Hadith that: ﴾Whoever guides to something good has a reward similar to that of its doer.﴿

The Hadith mentioned above and many others with the same meaning urge Muslims to adhere to Da`wah and show its significance and high status in Islam, as it is the task of all the Messengers (peace be upon them all). Allah (Exalted be He) sent all the Messengers to call people to Him, give glad tidings to those who follow His Religion and warn those who disobey Him. O my Muslim brother, it is more proper for you to tread in their footsteps and follow their example in calling people to Allah, calling them to Islam and warning them against disobeying Allah (Exalted be He).

(Part No. 27; Page No. 43)

This can be attained by being patient, sincere and truthful; hence, the one who lacks patience, sincerity or truthfulness may fail in achieving this great aim. Da`wah needs sincerity; as the hypocrites wave the white flag and fail to remain firm at times of difficulty. Also, it needs patience and truthfulness; as those, who become bored and weary, do not have enough power to complete their task. Accordingly, Da`wah needs these three indispensable elements, as Allah (Glorified and Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴿ Allah (Glorified be He) also says: ﴾O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴿ Allah (Glorified and Exalted be He) also says: ﴾and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ Truthfulness is thus very important. Allah (Glorified and Exalted be He) says: ﴾This is a Day on which the truthful will profit from their truth﴿ We are also commanded to be patient, for Allah (Glorified and Exalted be He) says: ﴾and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ And: ﴾And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿

Thus, through patience and certainty leadership in religion can be attained. Hence, when the Du`ah adopt patience and call others to Allah with sure knowledge and deep insight, they will be the leaders and ideal examples that are followed by all people during times of distress and prosperity, and times of difficulty and ease. Allah (Glorified and Exalted be He) says: ﴾And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿ O Allah's Servant, you should adopt patience regarding your Da`wah, faith and good deeds, and be certain of all your actions. You should have deep insight, seek religious knowledge and act on clear proof. By doing so, your Da`wah will be based on patience and certainty and you will be a leader and a good example to all people regarding your good deeds and good behavior. These are the merits and virtues of Da`wah.

Now, we will move to the second part of this lecture: The impact of Da`wah on the spread of Islam. Allah (Glorified and Exalted be He) sent His Messengers (peace be upon them all) to call people to Him and guide them to the truth. He (Exalted be He) did not tell us that the early Messengers practiced Jihad to spread their message; as Allah (Exalted be He) first mentioned Jihad after sending His Messenger Musa (Moses, peace be upon him).

Since the time of Adam (peace be upon him) until the revelation of the Tawrah (Torah), Messengers were just Du`ah,

calling to Allah without Jihad. Hence, Allah's Message (Islam) spread among the people by calling them to Allah and clarifying the aspects of the message and the divinely revealed Books. The Messengers (peace be upon them all) called people to Allah (Exalted be He) and warned them against disobeying Him; hence, their message was spread through Da`wah from the time of Adam to the time of Musa (peace be upon them).

Islam is the religion of Allah, as He (Glorified and Exalted be He) says: ﴾Truly, the religion with Allâh is Islâm.﴿ It is the religion of all Messengers and their nations. Allah (Exalted be He) tells us what Nuh (Noah, peace be upon him), who was among the early Messengers, said: ﴾and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will).﴿ Moreover, `Abdullah ibn `Abbas (may Allah be pleased with them both) said: ﴾The interval of time between Adam and Nuh (peace be upon them) was ten centuries during which people submitted to Allah in Islam until polytheism appeared among the people of Nuh.﴿ On the other hand, Allah (Exalted be He) tells us what Ibrahim (Abraham, peace be upon him) and his son Isma`il (Ishmael) said when they were constructing Al-Ka`bah: ﴾Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage - Hajjand 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.﴿ Hence, they asked Allah (Exalted be He) to make them Muslims. Also, He (Exalted be He) says on the tongue of Yusuf (Joseph, peace be upon him): ﴾You are my Walî (Protector, Helper, Supporter, Guardian, God, Lord) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.﴿ He (Exalted be He) says in the story of

Musa (peace be upon him): ﴾And Mûsâ (Moses) said: "O my people! If you have believed in Allâh,

then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."❵ Also, He (Exalted be He) says on the tongue of Bilqis: ❴and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).❵ So, Islam is the religion accepted by Allah (Exalted be He), Who sent His Prophet Muhammad (peace be upon him) with the perfect and last message. He (Exalted be He) sent Prophet Muhammad (peace be upon him) with the universal and complete message of Islam, which is and will be suitable for all times and places until the Day of Judgment. The previous Messengers were sent with the religion of Islam but with particular Divine Laws directed exclusively to their people. Hence, every Messenger was sent to his people with the religion of Islam, which calls to monotheism, but with special and exclusive Divine Laws. Allah (Glorified and Exalted be He) says: ❴And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."❵ Thus, Allah (Exalted be He) sent a Messenger to every nation to call its people to Islam - which calls people to worship Allah Alone, obey Him, keep away from worshipping anything along with Him and renounce polytheism and its people - but with special Divine Laws that suited

(Part No. 27; Page No. 47)

his time, place and the nature of his people. Then, He (Exalted be He) sealed the Messengers with Muhammad (peace be upon him); as Allah (Exalted be He) sent him with the comprehensive and perfect religion, which has been, is and will be valid for all people from the revelation of the Ever-Glorious Qur'an until the Day of Judgment. It is a comprehensive religion, which deals with all religious and worldly affairs such as acts of worship, dealings, personal affairs and criminal matters. It handles all the affairs of Allah's Servants, regulates all their needs in the present and future and clarifies all that is required and needed. Accordingly, Islam spread during the times of Adam, Nuh, Hud (Hood), Salih (Saleh), Ibrahim, Lut (Lot), Is-haq (Isaac), Ya`qub (Jacob) and Yusuf (Joseph) - peace be upon them all - through Da`wah. The Messengers and their followers and advocates called their people to Allah (Exalted be He).

Thus, Islam spread among their nations through Da`wah and not through Jihad and using weapons. Allah (Exalted be He) did not mention in his Ever-Glorious Qur'an that they struggled using weapons, but He indicated that they called their people to Him, gave glad tidings to those who followed His Religion and warned those who disobey Him. Some of their people whom Allah (Exalted be He) guided accepted their call and some others, who chose the way of misery, rejected their call. We seek refuge with Allah from this way.

When the nations that were before Prophet Musa (peace be upon him) opposed

(Part No. 27; Page No. 48)

their prophets and refused to follow them, Allah (Exalted be He) sent His Punishment against them and destroyed them completely, except those who believed in Him. Prophet Adam (peace be upon him) and his progeny until the time of Prophet Nuh (peace be upon him) were Muslims and were on the right path. However, this does not mean that there were no sins among them; as Qabil committed a sin when he killed his brother Habil for no rightful reason. Afterwards, Satan seduced and made fair-seeming to the people of Nuh to exceed the proper limits in their love for the righteous people among them to the extent that they used to depict them and put their pictures in their houses. Then, Satan made fair-seeming to those who followed them to worship these pictures; accordingly, some of the people of Nuh became polytheists due to their excessive love for the righteous people among them, depicting them and making innovations in the religion. Hence, Prophet Muhammad (peace be upon him) warned about pictures and about making innovations in the religion; as innovations are means of polytheism. We seek refuge with Allah from polytheism. It is narrated that

Um Habibah and Um Salamah mentioned a church to the Messenger of Allah (peace be upon him) that they had seen in Abyssinia (Ethiopia) and which had pictures in it. The Messenger of Allah (peace be upon him) said: ﴾When a pious person among those people died, they built a place of worship on his grave, and then decorated it with such pictures. They would be the worst of creatures on the Day of Judgment in the sight of Allah.﴿

Hence, the Prophet (peace be upon him) stated that they would be the worst of creatures on the Day of Judgment, as they built places of worship on the graves of the righteous people among them and then decorated them with pictures. During the time of Nuh, Islam spread through Da`wah;

but, when they rejected the call of Prophet Nuh, who stayed among them for nine hundred and fifty years, and adhered to polytheism, Allah (Exalted be He) sent the flood and destroyed them completely except Nuh (peace be upon him) and those along with him in the ship. We supplicate Allah to keep us safe.

Also, the people of Prophet Hud (peace be upon him) were destroyed all [except the believers] by a barren wind, and the people of Salih were destroyed completely [except the believers] by an earthquake and an awful cry. Allah (Exalted be He) punished many nations with different types of punishment because of their disbelief, going astray and refusing to accept the call to Islam. Allah (Exalted be He) prescribed Jihad during the time of Musa (peace be upon him) to support the right and suppress falsehood. Then, Allah (Exalted be He) legalized Jihad during the time of Prophet Muhammad (peace be upon him) in a perfect way. When Allah (Exalted be He) sent our great Prophet (peace be upon him), he (peace be upon him) stayed in Makkah for more than ten years, calling his people to Allah and His Religion without Jihad. His people rejected his call and harmed him and his Companions, but he (peace be upon him) was patient. At first, the first stage of Da`wah was secret [limited to those near to him]; then, Allah (Exalted be He) ordered him to declare his message to the public. He (peace be upon him) responded to Allah (Exalted be He) and endured, along with his Companions, the harm of the polytheists. Abu Bakr Al-Siddiq (may Allah be pleased with him), Khadijah (may Allah be pleased with her) `Aly (may Allah be pleased with him) and Zayd ibn Harithah were the first to accept Islam and call to it, then people followed them.

Al-Siddiq (may Allah be pleased with him) was a noble and venerable man. He was known among his people to be kind, beneficent and wealthy and to have good morals. He called people secretly to Islam. Many people embraced Islam at his hands, including `Uthman (may Allah be pleased with him), Al-Zubayr ibn Al-`Awwam, `Abdul-Rahman ibn `Awf, Sa`d ibn Abu Waqqas, and Talhah ibn `Ubaydullah (may Allah be pleased with them all). Many people in Makkah entered Islam without Jihad but through Da`wah, guidance, reciting the Qur'an and clarifying the merits of Islam. The Prophet (peace be upon him) used to read the Ever-Glorious Qur'an and clarify the truth to them; hence, they accepted his message and entered the religion of Allah (Glorified and Exalted be He).

Then, Islam spread among the tribes and villages near Makkah because of the wise Da`wah (calling to Islam) and what they heard from the Companions of the Prophet (peace be upon him) who accepted Islam and responded to the Prophet (peace be upon him). The Prophet (peace be upon him) used to present himself to the tribes at the pilgrimage season every year, calling them to Islam and asking them to support and defend him until he could convey Allah's Message. By Allah's Will, Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) (may Allah be pleased with them) accepted the Prophet's call and agreed to support him. At first, six of them met the Prophet (peace be upon him) near Al-Jamrah; they accepted the Prophet's call and pledged to convey the Prophet's message to their people in

(Part No. 27; Page No. 51)

Madinah. Hence, many of their people embraced Islam. In the next year, twelve people of Al-Ansar, including the six who had met him previously, came to the Prophet (peace be upon him). As`ad ibn Zurarh (may Allah be pleased with him) and some of his tribe of Al-Khazraj and two people (or three, according to some narrations) from Al-Aws tribe met the Prophet (peace be upon him) on one of the days of Al-Tashriq (11th, 12th and 13th of Dhul Hijjah). He (peace be upon him) recited some of the Ever-Glorious Qur'an to them and they pledged allegiance to him and embraced Islam. They returned to their people and called them to Allah; Islam then spread among Al-Ansar who all entered into Islam except a few. After that, they decided to invite the Prophet (peace be upon him) to migrate to them in order to support and save him from the harm of the Mushriks (ones who associate others with Allah in His Divinity or worship) of Makkah.

After the first meeting that was at Al-`Aqabah, the Prophet (peace be upon him) sent Mus`ab ibn `Umayr with them to teach Islam to the people in Madinah. He called the people to Islam and guided them. Islam spread among them and many people embraced Islam at his hands, including the two masters of Al-Aws: Sa`d ibn Mu`adh and Usayd ibn Al-Hudayr. Because of their conversion to Islam, Islam spread among Al-Aws. Also, when As`ad ibn Zurarh , Sa`d ibn `Ubadah and group of Al-Khazraj embraced Islam, Islam spread among Al-Khazraj and the Religion of Allah won a new land there. In the following year, seventy men

(Part No. 27; Page No. 52)

of Al-Ansar (or seventy-three, according to some narrations) went to the Prophet (peace be upon him) and pledged allegiance to him, and promised to support and defend him. This meeting was in the presence of the Prophet's uncle, Al-`Abbas (may Allah be pleased with him). Following this, the Prophet (peace be upon him) permitted the Muslims to migrate to Madinah. Afterwards, he (peace be upon him) migrated to Madinah and called the people there to Islam. Similarly, those who embraced Islam from among the tribes such as Abu Dhar Al-Ghifary and `Amr ibn `Absah Al-Sulamy and others called their people to Allah and spread Islam through Da`wah.

Then, Allah (Exalted be He) prescribed Jihad (fighting/striving in the Cause of Allah) over three stages: First: He (Exalted be He) permitted Muslims to perform Jihad. Then, He (Exalted be He) ordered them to fight those who fought against them and to stop any fighting against those who had stopped fighting against them. After that He (Exalted be He) prescribed the initiative and defensive Jihad. Any of these three stages can be used according to the state of the Muslims. If they are

strong, Jihad with its two types will be obligatory; while if they are weak, the defensive Jihad only will be obligatory until they regain their power and be able to initiate Jihad.

As we mentioned before, the main goal of Jihad is to spread Islam, bring people out of darkness into light, remove obstacles from the way of Da`wah, and put an end to the corrupt people who obstruct Da`wah and prevent the Du`ah from conveying their message. Hence, Allah (Exalted be He) prescribed Jihad to pave the way for Da`wah and to bring people out of darkness into light, out of falsehood into

Al-Haqq (the Truth) and out of the trap of oppression and the abyss of depravity into the justice and tolerance of Islam. The Prophet (peace be upon him) and his honorable Companions and those who followed them adopted the way of Da`wah successfully. Hence, Islam spread through sound Islamic Da`wah and through Jihad that supported and maintained it when it faced some obstacles. The Muslims managed to expel the Romans from Al-Sham (The Levant) and to seize the Persian kingdom. Islam spread in Yemen and among different tribes in the Arabian Peninsula because of sincere Da`wah and Jihad which also removed many obstacles from the way of Da`wah. Thus, the spread of Islam through Da`wah was the origin and the basis, while Jihad using the sword was the supporting element and the defender against the corruption of those who obstructed the way of Da`wah.

Through Jihad and Da`wah, many countries fell into the hands of the Muslims. Many people may not accept the Da`wah, as it contradicts their own wishes, their prohibited desires and oppressive leadership. Hence, Jihad came to suppress these people and their likes, and to remove them from the way of Da`wah. In a word, Jihad supports the Da`wah, achieves its objectives and helps the Du`ah to perform their duty.

Da`wah may be of two cases:

1) Fard `Ayn (individual obligation i.e. an act that is obligatory on every individual), **and 2)** Fard Kifayah (collective duty i.e. a duty which, if performed by some, others are not obliged to perform it; but, if no one to perform it, all will be sinful). Da`wah becomes Fard `Ayn when there is no one to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). If you are in a country or a place where no one enjoins Ma`ruf or forbids Munkar - while you have the necessary knowledge that enables you to perform Da`wah, you will be obliged to perform Da`wah, i.e. to guide people to Allah's Right Way, enjoin them to do Ma`ruf and forbid them Munkar. If a sufficient number of qualified people can perform Da`wah and guide people, it is only a Sunnah (supererogatory act of worship following the example of the Prophet) and not obligatory for others to do so. Similarly, Jihad is Fard Kifayah, when there is a sufficient number of people doing it and becomes stressed Sunnah for others just like ordaining the Ma`ruf and forbidding the Munkar. However, if there is no sufficient people, Jihad and ordaining the Ma`ruf and forbidding the Munkar become obligatory on every Muslim, according to their abilities, as Allah (Glorified and Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He (Glorified and Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ The honorable Companions (may Allah be pleased with them all) continued to perform Jihad and Da`wah perfectly before and after the death of our great Prophet (peace be upon him). Abu Musa, Mu`adh and `Aly were sent to Yemen during the time of the Prophet (peace be upon him)

to call people to Allah and guide them. Then, Mu`adh returned during the time of Abu Bakr Al-Siddiq, while `Aly and Abu Musa returned at the time of the Farewell Hajj. Their successors trod in their steps and did their best to spread Islam.

The Companions who went to Iraq and Al-Sham called people to Allah (Exalted be He) and spread Islam there. After the death of the Prophet (peace be upon him), they performed Da`wah, Jihad, and educated the people in Al-Sham, Iraq, Yemen, Egypt and many other countries in Eastern and Northern Africa. Thus, Islam kept spreading throughout the entire continent of Africa till it reached the four corners of the world.

Nowadays, Jihad is dwindling as Muslims have become divided and have opened the way for their enemies to have the upper hand in many places. The Muslims, except for those whom Allah has guided, have become interested in gaining high positions and satisfying their needs and interests. There is neither might nor power except with Allah!

In these times, Da`wah and guiding people are firmly adopted and should not be forsaken, when Islam spread through Da`wah in many places in Africa, eastern, western and central Africa, Europe, America, Japan, Korea and many other countries in Asia. This is because the Muslim traders who traveled to many places and dealt with the people of these countries and

the Du`ah who taught the people in their countries left no stone unturned to spread Islam there. Hence, those whom Allah grants religious knowledge should realize that Da`wah is one of the greatest tasks, as Jihad is absent today in many places and the people are in dire need to learn their religion in the light of the Ever-Glorious Qur'an and Sunnah. Thus, those who have religious knowledge, wherever they are, are obliged to patiently call people to Allah and convey His Message. Their Da`wah should stem from the Ever-Glorious Qur'an and Sunnah and should be in the steps of the Prophet (peace be upon him), the honorable Companions and the Salaf (righteous predecessors, may Allah be pleased with them all). They should call the people to Tawhid (belief in the Oneness of Allah/ monotheism) and work towards ridding their hearts of Shirk (associating others with Allah in His Divinity or worship), superstitions and Bid`ah (innovation in religion), as people are afflicted by these matters, except for those whom Allah has shown His Mercy. The Du`ah should take an interest in purifying the creed from the Shirk and the corruption that has befallen it. They should also work towards spreading Islam and its rulings and morals, as well as instructing people about the Qur'an and Sunnah. Actually, the Ever-Glorious Qur'an is the main source in calling people to do what is good, while the Sunnah explains and clarifies it. In addition, Muslims should follow the Prophet's example in his words and deeds.

Allah (Glorified and Exalted be He)

says, ﴿And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.﴾ `Aishah (may Allah be pleased with her) said, "His character was the Qur'an." Hence, the Du`ah should take an interest in the Ever-Glorious Qur'an by reciting it to the people and guiding them to study and act upon its teachings. Similarly, they should clarify the Sunnah and urge people to adhere to it. In addition, they should teach them the Sirah (biography) of the Prophet (peace be upon him) and the Sirah of his honorable Companions in order to follow their example and be guided by their guidance. The best way to spread Islam and help people get rid of Shirk, superstitions and Bid`ah is to call them to Allah with wisdom, fair preaching and discussing [with them] in a good way, in the light of the honorable Qur'anic verses and Hadith, and the way of the Prophet (peace be upon him) that was adopted by his Companions and those who followed them in righteousness.

Finally, I ask Allah (Glorified and Exalted be He) to guide us all to work for His Pleasure alone and to guide us to His Right Path. I pray that He grants us and all the Muslims success in following, adhering and calling to the way of our Prophet (peace be upon him) and his honorable Companions.

I ask Him to set right, guide and grant success to the rulers of Muslims, and to bring them and their people together, all of them following the way of Al-Haqq and guidance. May Allah employ them all to perform Jihad to support Al-Haqq and crush falsehood in order that they become among the true callers to Allah! Allah (Glorified and Exalted be He) is Generous and Gracious. May Allah's Peace and blessings be upon the Prophet of Allah and upon his family and Companions!

3-

Da`wah to Allah and the manners of the Du`ah

All praise be to Allah, the Lord of the worlds. The best end will be for the pious. Punishment will be only for the wrongdoers. I testify that there is no deity but Allah Who has no partner along with Him, the Lord of the first and the last, and the Everlasting in the heavens and the earth. I testify that Muhammad is Allah's Servant, Messenger, Khalil (beloved Friend), to whom Allah entrusted His Revelation and sent to mankind as a bearer of good tidings, a constant warner, a caller to Allah by His Leave, and an illuminating lamp. May Allah's Peace be upon him and upon his family and Companions who followed his way in Da`wah (calling to Islam) and fought in

(Part No. 27; Page No. 59)

Allah's Cause until Allah raised His Religion high and made it evident even though the Mushriks (ones who associate others with Allah in His Divinity or worship) hate it.

Certainly, Allah (Exalted be He) created the jinn and mankind only to worship Him Alone and to associate no other partner along with Him. He (Glorified be He) created them, so that He would be glorified and be known by His Names and Attributes, as Allah (Glorified be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ Allah (may He be Exalted and Glorified) says: ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ Allah (Glorified be He) also says: ﴿It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.﴾ Allah (Exalted be He) shows that He created all creation so that He would be worshipped Alone and glorified, His Commands be obeyed, and His prohibitions be avoided. This is because `Ibadah (worship) is Tawhid (belief in the Oneness of Allah/ monotheism), obedience and submission to whatever Allah enjoins or forbids. Allah (Exalted be He) also shows that He created the heavens and the earth and all that is between them so that all creatures would know that He has power over all things and that He surrounds all things in His Knowledge.

Thus, it is known that the wisdom behind creation is that Allah (Glorified be He) should be known by His Names and Attributes, that He is Able to do all things, and that He surrounds all things in His Knowledge.

(Part No. 27; Page No. 60)

Furthermore, the wisdom behind the creation of the jinn and mankind is to worship Allah Alone, glorify Him, praise Him, and submit to His Glory. This is because `Ibadah is submission and humility to Allah (Glorified and Exalted be He). The things which Allah (Exalted be He) enjoins or forbids the Jinn or mankind from doing have been named `Ibadah as they lead the Jinn and mankind to be humble and submissive to Allah (Glorified and Exalted be He).

Since the details of `Ibadah can not be understood completely and perfectly by the abstract minds, which can not realize what has been enjoined or made forbidden, Allah (Exalted be He) sent the Messengers and revealed the Divine Books to show the reason for which He created mankind and to explain it in detail so that they can worship Allah (Exalted be He) with sure knowledge and avoid what Allah has forbidden with sure knowledge. This is because the Messengers (peace be upon them) are the guides for creation. In addition, they call the jinn and mankind to obey Allah (Exalted be He) and worship Him Alone. Allah (Exalted be He) has honored creation and been merciful with them by sending the Messengers, as they showed people Al-Sirat-ul-Mustaqim (the Straight Path) so that they would not say that no prophet with glad tidings or warnings was sent to us to show us what is right and what is wrong and they should not have a plea against Allah after sending the Messengers and the Prophets. Allah (Exalted be He) has established evidence against them by sending the Messengers and revealing the Divine Books, as Allah (Glorified be He) says: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿

Allah (Glorified be He) also says: ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿ Allah (Glorified and Exalted be He) says: ﴾Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.﴿ Also, Allah (Exalted be He) says: ﴾Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed.﴿ Allah (Glorified be He) points out that He sent the Messengers and the Divine books to judge between people with justice and show them the matters of Shari`ah (Islamic law) and `Aqidah (creed) wherein they differ. As for Allah's (Exalted be He) saying, ﴾Mankind were one community﴿ it denotes that people were one nation following a right course of actions, and had not differed from the time of Adam (peace be upon him) to the time of Nuh (Noah, peace be upon him). People would follow the right path, as said by Ibn `Abbas (may Allah be pleased with him) and a group from among the Salaf (the righteous predecessors) and those following them. Then, the people of Nuh associated other gods in worship along with Allah, so they differed regarding Allah's Rights. Having differed and associated other gods in worship along with Allah (Exalted be He), He sent them Nuh

(peace be upon him) and other messengers after him, as Allah (Glorified and Exalted be He) says: ﴾Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him﴿ Also, Allah (Exalted be He) says: ﴾And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.﴿ Allah (may He be Praised) sent down the Noble Book to judge between people in the matters wherein they differ, to show His Shar` (Laws) for the matters of which people are ignorant, to order people to adhere steadfastly to Allah's Purified Shar`, and to forbid them from doing what may harm them sooner or later. Allah (Exalted be He) has made our Prophet Muhammad (peace be upon him) the last and the best of all the prophets and messengers (peace be upon them). He (peace be upon him) conveyed the message and fulfilled the trust. He gave advice to the whole Ummah (nation based on one creed) and fought in Allah's Cause. He called people to Allah (Exalted be He) openly and secretly and was harmed a lot in Allah's Cause, but he was patient as other

prophets had been and attained a great status as they had done. However, he was more patient and endured more than they did. He (peace be upon him) assumed the burdens of the Mission perfectly, as he spent twenty-three years conveying Allah's Message, calling people to worship Allah, and spreading the teachings and rulings of Islam.

He spent thirteen of those twenty-three years in Makkah Al-Mukarramah, first calling people to Allah (Exalted be He) secretly and then openly. During this period he was harmed a lot by his people, but he was patient with them. Though they knew he was truthful and honest and were aware of his merit, lineage and status, nothing prevented them from believing him but the envy, desires and stubbornness of the noble classes and the ignorance and imitation of the common people. The noble classes rejected him out of their pride and envy, whereas the common people rejected him out of imitation of the noble. As a result, the Prophet (peace be upon him) was harmed a lot.

Highlighting the reaction of the noble people who knew the truth but denied it, Allah (Exalted be He) says: ﴿We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrong-doers) deny.﴾ Allah (Exalted be He) shows that they did not belie Allah's Messenger (peace be upon him), as they knew he was truthful and honest and they even called him the trustworthy before Allah revealed the Noble Qur'an to him, but they denied the true revelation out of their envy and injustice. However, the Prophet (peace be upon him) paid no attention to them and was very patient with them. He continued calling them to the Way of Allah, bearing their harm and forgiving their wrongdoings until they aggravated their harm against him and decided to

kill him (peace be upon him). Therefore, the Prophet (peace be upon him) emigrated to Madinah, upon Allah's leave. It became the first capital city of the nascent Muslim state. In Madinah, the religion of Islam, which is Allah's Religion, became evident and the Muslims had an Ummah and power. The Prophet (peace be upon him) continued calling people to Islam and showing them Al-Haqq (the Truth). He began to fight in Allah's Cause. He sent messengers everywhere to call people to goodness and guidance and to explain the religion revealed to their Prophet Muhammad (peace be upon him). Moreover, he sent squadrons to other tribes and made the well-known conquests until he made the religion of Islam superior by Allah's Support. Then, the Prophet (peace be upon him) died after Allah had completed His Religion through him and after he (peace be upon him) had conveyed the message of Islam perfectly. After that, the Prophet's Companions (may Allah be pleased with them) assumed the responsibility of spreading the religion of Islam and followed the guidance of their Prophet (peace be upon him). They adopted the Way of Allah and spread all over the world calling people to Allah and fighting in the Cause of Allah (Glorified be He). They would not fear anyone in Allah's Cause. ﴿Those who convey the Message of Allâh and fear Him, and fear none save Allâh.﴾ They spread all over the world, fighting in Allah's Cause and calling people to the religion of Islam. They would spread the religion of Islam and teach people the Islamic Shari`ah, showing the `Aqidah with which Allah (Exalted be He) sent all the messengers, which is represented in worshipping Allah Alone and abandoning the worship of other gods such as trees, stones, idols, and so on, so that none should be invoked but Allah,

none should be asked for help but Allah, no laws should be consulted for judgment but that of Allah, none should be offered Salah (Prayer) but Allah, none should be offered sacrifices but Allah, and so

on. They would tell people that `Ibadah is the Exclusive Right of Allah. They would recite some Ayahs (Qur'anic verses) focusing on this right such as Allah's (Exalted be He) Saying: ﴾O mankind! Worship your Lord (Allâh)﴿ , ﴾And your Lord has decreed that you worship none but Him.﴿ , ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ , ﴾so invoke not anyone along with Allâh.﴿ , ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ The Prophet's Companions (may Allah be pleased with them) endured a lot of hardships to spread the religion of Islam. In addition, they fought in Allah's Cause in the best manner, may Allah be pleased with them. They were followed by the righteous generation from among the Tabi`un (Followers, the generation after the Companions of the Prophet) and the Followers of the Tabi`un, from among the Arabs and the non-Arabs. They followed the same way of the Prophet's Companions, calling people to the Way of Allah. They endured many hardships to spread the religion of Islam. They fulfilled the trust given to them patiently and sincerely. They fought sincerely in Allah's Cause, as they fought whoever renounced Islam, resisted it or did not pay the Jizyah (poll tax required from non-Muslims living in an Islamic state) as prescribed by Allah (Exalted be He). They assumed the responsibility of Da`wah to Allah (Exalted be He)

after the death of the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). They all endured many hardships until Allah's Religion became widespread. They were then followed by some knowledgeable, religious people from among the Arabs and the non-Arabs, from the Arabian Peninsula and other parts of the world, who were predestined to everlasting happiness by embracing Islam, calling to Allah's Religion and fighting in Allah's Cause patiently. They mastered the whole world because of their patience, faith and fighting in the Cause of Allah (Glorified be He). They were the real examples of those celebrated in Allah's statement concerning the Children of Israel: ﴾And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿

This Qur'anic Ayah (verse) is applicable to the Prophet's Companions and those who followed their way of Da`wah to Allah. They became leaders giving guidance to people under Allah's Command because of their patience and faith as leadership in religion can be easily realized through patience and certainty. Thus, the Prophet's Companions and those who followed his guidance will be forever the leaders who give guidance to people under Allah's Command. Consequently, it can be clear for knowledge seekers that Da`wah to Allah is the most important task one can do,

as the Muslim Ummah is in dire need of Da`wah to Allah wherever and whenever they are.

Our talk about calling to Allah (Exalted be He) can be summarized in the following points:

The first point: Da`wah to Allah: Merits and ruling

The second point: Da`wah to Allah: Manners and means of carrying it out.

The third point: The objective of Da`wah.

The fourth point: Pointing out the manners and attributes that the Du`ah (callers to Islam) should have and upon which they should act. We seek help from Allah and in Him we put our trust.

The first point: Da`wah to Allah: Merits and ruling:

Concerning the ruling on Da`wah to Allah, the proofs quoted from the Noble Qur'an and the Sunnah

(whatever is reported from the Prophet) stress the obligation of Da`wah to Allah (Exalted be He), as it is one of the obligatory acts of Islam. There are many proofs of this obligation. Allah (Glorified be He) says: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ Allah (Glorified and Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

(Part No. 27; Page No. 68)

Allah (Glorified and Exalted be He) says:

﴾and invite (men) to (believe in) your Lord and be not of Al-Mushrikûn (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم).﴿ Allah (Glorified be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿ Allah (Glorified be He) shows that the followers of the Prophet (peace be upon him) are those calling to Allah (Exalted be He) and those with insight. It is known that it is obligatory to follow the Prophet (peace be upon him) and act upon his way, as Allah (Glorified be He) says:

﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ Scholars state that Da`wah to Allah (Glorified be He) is Fard Kifayah (collective duty; i.e. a duty which, if performed by some, others are not obliged to perform it; but, if none performs it, all will be sinful) in the countries where Du`ah (callers to Islam) perform this task. This is because every country needs some people to make Da`wah to Allah. It is Fard Kifayah as when some people fulfill this obligation, the others are not sinful but it becomes a stressed Sunnah and a righteous deed that they can perform.

(Part No. 27; Page No. 69)

If all the people of a particular country do not fulfill this obligation perfectly, they are all sinful. In addition, it becomes obligatory upon them all to fulfill this obligation as much as possible. In general, there should be a group of people appointed to make Da`wah to Allah (Glorified be He) all over the world, conveying the Message of Allah and showing Allah's Ordinances using all possible means. The Prophet (peace be upon him) sent messengers to kings and rulers with messages, calling them to Allah (Glorified and Exalted be He).

Nowadays, Allah (Glorified be He) has made Da`wah easier as new methods of Da`wah have introduced. There are now many, different, available methods of Da`wah to Allah and setting a plea against people via the radio, the television, the press and other different methods. Thus, it is obligatory for knowledgeable and righteous people and the followers of the Prophet (peace be upon him) to fulfill this obligation. In addition, they should support one another to convey the Message of Allah to mankind and should not fear anyone for the Sake of Allah. They should not oblige anyone, young or old, rich or poor; rather, they have to convey Allah's Ordinances to humanity in the same way that these ordinances were revealed to the Prophet (peace be upon him). Such may be Fard `Ayn (individual obligation; i.e. an act that is obligatory on every individual), if there is no one but you to carry out this task. Similarly, enjoining the Ma`ruf (that which is judged as good, beneficial, or

fitting by Islamic law and Muslims of sound intellect) and forbidding

the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) can be either Fard `Ayn or Fard Kifayah. If you are in a place where no one can fulfill this obligation and convey Allah's Ordinances except you, it is obligatory on you to fulfill it. If there are some people who make Da`wah, convey Allah's Message, enjoin what is good and forbid what is wrong other than you, it becomes a supererogatory act for you. If you continue fulfilling this obligation, you will become among those who compete with one another to do righteous deeds. The evidence that it is Fard Kifayah is Allah's (Exalted be He) Saying: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm)﴿

Commenting on this Ayah, Al-Hafizh Ibn Kathir and some scholars said:

Let there be a group of people who assume the responsibility for this great affair, calling to Allah (Glorified and Exalted be He), spreading His Religion, and conveying His Message. It is well-known that Allah's Messenger (peace be upon him) called to the Way of Allah (Exalted be He) and established His religion in Makkah as much as he could. Similarly, the Prophet's Companions (may Allah be pleased with them) did the same thing as much as they could. Then after they migrated, they began to call to the Way of Allah more and more. Also, when they spread all over the countries after the death of the Prophet (peace be upon him), they continued to do this as well (may Allah be pleased with them), pursuant to their knowledge and capability. Thus, upon the existence of a few people who can do Da`wah and large numbers of those doing evil, and on the prevalence of ignorance (in religion) as in our case nowadays, Da`wah becomes Fard `Ayn upon every one, each according to their capability.

However, if there is a small place such as a village or a town where those who exist undertake the mission and convey Allah's Message, this shall suffice. Da`wah in this case becomes a desirable act for the others, for the proof will be established and Allah's Command is implemented at the hands of others.

However, all people, scholars and rulers, should convey Allah's Orders according to their capability using all possible means. This is Fard `Ayn on them according to their capabilities.

In this way, it becomes known that Da`wah being a Fard `Ayn or a Fard Kifayah is a relative issue, for sometimes it is Fard `Ayn for some people and a Sunnah for others, since there exists those who have undertaken this task, so it sufficed for them.

Rulers, who have more power and authority, have greater responsibility to convey the Da`wah as much as they can through every possible mean and in all spoken languages. They should convey Allah's Religion in these languages to communicate with a wider range of people; whether it is in Arabic or any other language, since this matter has become possible and available through the previously mentioned means such as the radio,

the television, the press and other means that were not available in the past. Du`ah should also convey as much as they can of Allah's Commands (Glorified and Exalted be He) in ceremonies and gatherings, and they should spread Allah's Religion as much as they can according to how much they know. Due to the spread of the calls to subversive principles, atheism, and the denial of the Lord, as well as the denial of the divine messages, and the Hereafter in addition to the emergence of the call

to Christianity in many countries, as well as other straying calls; the call to Allah (Glorified and Exalted be He) has become mandatory upon all scholars and rulers who embrace Islam, as it becomes obligatory for them to convey Allah's Religion with all the power they have through writing, delivering Khutab (sermons), radio broadcasting, and any other possible means without slackening or depending on anyone, for there is a dire need today for cooperation, unity, and participation in this great matter more than ever. This is because the enemies of Allah have cooperated by all available means to hinder people from the Path of Allah, cause doubt in His Religion, and call people to whatever brings them out of the fold of Islam. Therefore, it is the duty of the people of Islam to refute such disbelieving calls using an Islamic call on all levels and

by all possible means out of fulfilling the call to Allah (Exalted be He) as imposed by Him on His servants.

The Merits of Da`wah to Allah:

There are many Qur'anic Ayahs and Hadith on the merits of Da`wah and Du`ah. There are also many Hadith that are known to scholars that the Prophet (peace be upon him) sent Du`ah to rulers all over the world. Allah (Glorified be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ This great Ayah speaks of those who undertake the duty of Da`wah to Allah and praises them. It stresses that no one is better in speech than those making Da`wah to Allah, topped by the prophets (peace be upon them) and their followers, each according to their efforts to make Da`wah to Allah, their knowledge and merits. It is an honor for anyone to be a follower of the prophets in making Da`wah to Allah so as to be included in Allah's (Exalted be He) Saying: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ This Ayah means that no one is better in speech than such a person who makes Da`wah to Allah, guides people to Allah, and acts upon Allah's Commands. This means that the person referred to above is a person who calls people to Al-Haqq and acts upon it and warns people against what is wrong and avoids it. In addition, he is a person who announces that he is one of the Muslims out of pride and happiness that Allah has granted him the merit to be a Muslim. Such a person is not like

those who fear to make Da`wah to Allah or to declare that they are Muslims lest they should displease particular people. There is neither might nor power except with Allah! The believing Du`ah, who are sure of Allah's Commands, declare Allah's Right and exert much effort to call people to the way of Allah (Exalted be He). In addition, they act upon what they enjoin people to do and avoid what they forbid people from doing. Such Du`ah should be the fastest to do what they enjoin upon people. They ought to keep themselves far away from all that they forbid people from doing. In addition, they should declare out of pride and happiness that they are Muslims and that they invite people to Islam. Allah (Glorified be He) says: ﴾Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass.﴿ Rejoicing at Allah's Mercy and Bounty is a permissible practice. The forbidden exultance is that which results from pride. Such exultance is forbidden as mentioned by Allah (Glorified and Exalted be He) in the story of Qarun (Korah): ﴾"Do not exult (with riches, being ungrateful to Allâh). Verily Allâh likes not those who exult (with riches, being ungrateful to Allâh).﴿ Such exultance is joy resulting from pride; therefore, it

is forbidden. Rejoicing for being a follower of Allah's Religion and being guided by Allah and declaring such things to let others know such blessings, is a desirable practice. The following Qur'anic Ayah is one of the most evident Ayahs on the merit of making Da`wah to Allah and that it is one of the best acts of worship a Muslim can do to draw nearer to Allah (Exalted be He).

(Part No. 27; Page No. 75)

This Ayah shows the highest rank of those making Da`wah to Allah, topped by the prophets (peace be upon them) who are towered by the last and the best of all prophets and Messengers, Muhammad (peace be upon him). Allah (Glorified be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿ Allah (Glorified be He) shows that the Messenger (peace be upon him) invites people to Allah with sure knowledge and so do his followers. This shows the merit of making Da`wah to Allah. It shows that the followers of the Prophet (peace be upon him) are the ones who invite people to Allah with sure knowledge of what they enjoin upon people or forbid them from doing. This is an honor and a merit for them all. The Prophet (peace be upon him) said: ﴾"Anyone who guides to something good has a reward similar to that of its doer."﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith) Also, the Prophet (peace be upon him) said: ﴾"Anyone who calls others to follow right guidance will have a reward equivalent to those who follow them (in righteousness) without their reward being diminished in any respect, and anyone who invites others to follow error will have a burden of sin equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect."﴿ (Related by Muslim). This also indicates the merit of making Da`wah to Allah (Glorified and Exalted be He). It is authentically reported that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him)

(Part No. 27; Page No. 76)

: ﴾"By Allah, if Allah guides aright even one man through you that is better for you than possessing red camels i.e., the best of Arabs' wealth at that time."﴿ (Agreed upon by Imams Al-Bukhari and Muslim). This also guides us to know the great merit of making Da`wah to Allah and that a person inviting people to Allah (Exalted be He) receives a reward equivalent to those who follow him in righteousness even if they are thousands of millions. You who invites people to Allah! What a great reward you will receive. Consequently, it is crystal clear that the Prophet (peace be upon him) will have a reward equivalent to those who follow him in righteousness. What a great reward it is! Our Prophet will have a reward equivalent to those who follow him in righteousness until the Day of Resurrection as he (peace be upon him) conveyed the Message of Islam to them and guided them to the right path. Similarly, the Prophets (peace be upon them) will be given a reward equivalent to those who followed them in righteousness. Also, a person making Da`wah to Allah will have a reward equivalent to those who follow him in righteousness and respond to his Da`wah. Thus, everyone should seize the opportunity and hasten to have such a great reward.

The manner of Da`wah :

As for the manner and way of Da`wah, Allah (Glorified and Exalted be He) clarifies that in the Glorious Qur'an and so did the Prophet in his Sunnah. Among the most clear examples

(Part No. 27; Page No. 77)

is Allah's (Exalted be He) Saying, ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching,

and argue with them in a way that is better.) He (Glorified be He) clarifies the way that should be followed by the Du`ah. First, they should begin with wisdom, which refers to the evident and convincing evidence that reveals Al-Haqq and refutes falsehood. That is why some Mufassirs (exegetes of the Qur'an) said that it is the Qur'an, as it is the greatest wisdom, as it perfectly reveals Al-Haqq. Some others said that it refers to the evidence in the Qur'an and the Sunnah. Anyhow, wisdom is a great word that means calling to Allah (Exalted be He) on the basis of knowledge, insight and strong convincing evidence. It is a common word that is given for many concepts, including Prophethood, knowledge, understanding religion, reason, and piety. Originally, it is similar to what Al-Shawkany (may Allah be merciful with him) said, "Wisdom is the thing which protects from foolishness." This means that every word and saying that protects you from foolishness, as well as anything that keeps you away from falsehood; and every clear, true saying is considered wisdom. The Qur'anic Ayahs are those which most deserve to be called wisdom, and next comes the authentic Sunnah. Allah (Exalted be He) calls it wisdom in the Qur'an

in His saying, (and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence)) which refers to the Sunnah. Allah (Glorified be He) also says, (He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good.) Clear evidence is called wisdom; and clear, truthful sayings are called wisdom as previously mentioned.

Wisdom is a word that prevents the person who hears it from being misled by falsehood, and calls them to adhere to Al-Haqq and abide by the limits of Allah (Glorified and Exalted be He). The Du`ah should call people using wisdom and should take care of this. If the person addressed is reluctant, you should call them using fair preaching, Ayahs and Hadith that encourage them. If they have any doubts, you should argue with them in a mild way, be patient, and never use force. Rather, you should do your best to clarify any doubtful matter with clear evidence in a reasonable manner. You should be patient, and never cruel,

as this is the best way for the person being addressed to accept Al-Haqq and you should always be patient in argument. When Allah (Glorified and Exalted be He) sent Musa (Moses) and Harun (Aaron) (peace be upon them) to Fir`aun (Pharaoh), He asked them to speak to him gently, even though he was the most cruel tyrant. Allah (Glorified and Exalted be He) says about His order to Musa and Harun: ("And speak to him mildly, perhaps he may accept admonition or fear (Allâh).") He (Glorified be He) says about Prophet Muhammad (peace be upon him), (And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you) Thus, it is known that the wise and straight way that one should adopt in Da`wah is to be wise, knowledgeable of the ways of Da`wah, and never to be cruel or hasty, but rather one has to address people using wisdom, which refers to the clear, truthful sayings of Ayahs and Hadith; fair preaching and mild argument. This is the way that should be taken while practicing Da`wah. On the other hand, Da`wah based on ignorance is harmful and is never useful, as will be mentioned later when describing the morals of the Du`ah. Practicing Da`wah while being ignorant of the evidence is speaking about Allah (Exalted be He) without knowledge. Da`wah using violence brings more harm than benefit. You should follow Allah's Order mentioned in

Surah Al-Nahl in His saying, (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your

Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân)) unless the person addressed shows obstinacy and injustice. In this case, there is no harm in being harsh against them. Allah (Glorified be He) says, (O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them) He (Exalted be He) also says, (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong)

Callers to Allah should call people to and clarify to them what all the Messengers (peace be upon them) clarified i.e. Allah's Straight Path, which is Islam, the True Religion of Allah. In fact, this should be the objective of Da`wah. Allah (may He be Praised) says:(Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm)) Actually, the Way of Allah is Islam, which is the straight path. Indeed, it is Allah's Religion with which He sent His Prophet Muhammad (peace be upon him). Moreover, it is the principle to which people should be called, not such-and-such school of thought. Rather, people should be called to Allah's Straight Path with that which He sent His Prophet and Khalil Muhammad (peace be upon him) and which is indicated by the Qur'an and the authentically narrated Sunnah of the Prophet (peace be upon him).

The starting point of Da`wah should be calling people to the sound `Aqidah, devotion to Allah, worshipping Him Alone and believing in Him, His messengers, the Last Day and all that Allah (Exalted be He) and His Messenger (peace be upon him) told us. Actually, this is the essence of the straight path; namely, calling people to admit that there is no deity but Allah and that Muhammad is the Messenger of Allah (peace be upon him). This means calling for Tawhid and devoting `Ibadah to Allah Alone along with believing in all His Messengers (peace be upon them). This also includes calling people to believe in all that we were told about by Allah and His Messenger (peace be upon him), regarding the past events, the Hereafter, the end of time and other things. It also includes calling people to things made obligatory by Allah such as offering Salah, paying Zakah (obligatory charity), fasting Ramadan, and performing Hajj. Included under the same category is calling people to Jihad (fighting/striving in the Cause of Allah), enjoining the Ma`ruf, forbidding the Munkar and abiding by Allah's Commandments regarding Taharah (ritual purification), Salah, transactions, marriage, divorce, crimes, expenditure, war, peace and all other affairs. This is because Allah's Religion is comprehensive in nature and it deals with people's interests in this life as well as in the Hereafter and with all that people need regarding their religious and worldly affairs. It also calls to proper conduct and good deeds and forbids immorality and bad deeds. It comprises worship and leadership, in the sense that a Muslim may be a worshipper and an army commander. It also comprises worship and rule, in the sense that a Muslim may be a worshipper who offers Salah and observes Sawm (Fast) and a ruler

who implements Allah's laws and rulings. Moreover, it comprises worship and Jihad, in the sense that a Muslim calls people to Allah and fights in Allah's Cause against those who forsake Allah's Religion. Furthermore, it makes use of both Mus-haf (Arabic copy of the Qur'an) and sword, in the sense that a Muslim contemplates and reflects on the Qur'an and puts its rulings into practice even by the force of sword when necessary. In addition, it comprises politics and sociality, in the sense that it propagates good conduct, Muslim brotherhood and uniting the hearts of Muslims. Allah (Glorified and Exalted be He) says in this regard: (And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves) Thus, Allah's Religion calls people towards a

sagacious and healthy polity in which there is unity, not separatism, and mutual solidarity, not aloofness. It calls people to purify hearts, respect Islamic brotherhood, cooperate with one another in goodness and piety and advise people for the Sake of Allah. Moreover, it calls people to return trusts, rule by the Shari`ah, and to only judge according to that which Allah has enacted. Allah (Glorified be He) says: ﴿Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice.﴾ This religion also covers politics and economics. In addition, it is based on policy, worship and Jihad. It introduces a balanced economic system that is in a medium position between extremist ideologies. It is not capitalistic based upon cruelty and injustice that does not take into consideration religious limits but only is busy with the acquisition of money by any means. It is also not an atheistic communistic system that does not respect

private ownership and does not hesitate to commit injustice, atrocities and aggression against people. Rather, it is between the two extremes and follows a middle course between both false systems. In fact, the westerners consider wealth as everything; they love it too much and accumulate it through all means even if prohibited by Allah (Glorified and Exalted be He). However, the eastern atheist Soviets and those who follow their system do not respect private ownership and confiscate people's properties forcibly, feeling no shame. On the contrary, they enslave subjects, prosecute people, disbelieve in Allah and deny all the divine messages. They also believe that there is no God and that life is materialistic. Therefore, they feel justified to usurp the wealth of people. They also did not feel any conscience when committing genocide and taking over wealth. Moreover, they do not consider worthwhile the means of lawful earning that Allah has sanctioned, i.e. acquiring money through exploiting one's physical and mental abilities as well as all other tools granted by Allah.

On the other hand, Islam's economic system introduces the protection of property and acquisition of wealth through lawful means and exhorts avoiding unlawful means to acquire money such as injustice, cheating, Riba (usury/interest) and oppression against people. Rather, it respects and recognizes the inviolability of individual and public ownership. Islam is thus in a medium position between the two unjust economic systems, in that it declares that acquisition of wealth is lawful and encourages people to acquire it but in a judicious way, which may not hinder a person from their obligations to Allah and His Prophet (peace be upon him). Allah (Glorified and Exalted be He) says:

﴿O you who believe! Eat not up your property among yourselves unjustly﴾ In the same regard, the Prophet (peace be upon him) said: ﴿"The Muslim is inviolable for their Muslim brother, as for his blood, wealth and honor."﴾ He also said: ﴿"Your blood, your properties and your honor are as sacred to one another like the sanctity of this day of yours in this month of yours in this town of yours."﴾ Moreover, he (peace be upon him) said: ﴿"It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over their back and sell it and Allah will save their face (from the Hell-Fire) because of that, rather than to ask the people who may give them or not."﴾ ﴿When asked about the best means to earn one's living, the Prophet (peace be upon him) said, "Manual work and lawful sales."﴾ Furthermore, he (peace be upon him) said: ﴿"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet of Allah, Dawud (David) used to eat from the earnings of

his manual labor."﴾ This clearly indicates that the Islamic economic system is moderate between unjust capitalism adopted by Westerners and their followers and atheistic Communism, who have declared people's wealth to be violable, dishonored the real owners of wealth, enslaved and subjugated other nations violating their sacred rights. Thus, it is permissible for you to adopt Shar`y (Islamic legal) means of earning. Moreover, you are better entitled to your money and earnings through means deemed lawful by Shari`ah. Islam also preaches brotherhood based on faith, advising others for Allah's Sake and mutual respect among Muslims. To have it materialized, it calls to shun grudge, malice, cheating, misappropriation and similar other vices. Allah (Glorified and Exalted be He) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴾ He (Glorified and Exalted be He) also says: ﴾The believers are nothing else than brothers (in Islâmic religion).﴾ To the same effect, the Prophet (peace be upon him) said: ﴾"A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him nor let him down."﴾ Thus, a Muslim is the brother of a Muslim and thus it is incumbent upon them to respect and not to despise others.

It is also obligatory on Muslims to do justice to their fellow Muslim and to give them their dues through all means laid down by Allah (Glorified and Exalted be He). Furthermore, the Prophet (peace be upon him) said: ﴾"A believer to another believer is like a wall of bricks supporting each other."﴾ He (peace be upon him) also said: ﴾"The believer is the believer's mirror."﴾ Therefore, dear Muslim brother, you are a mirror for your brothers and you are part of the whole construction of Islamic brotherhood. So, fear Allah regarding your obligations to your brothers. You have to realize these obligations, treat them justly, faithfully and truly. You also have to accept Islam as one package - take it or leave it. You should not accept only `Aqidah and neglect rulings and good deeds; nor should you only adopt rulings and good deeds and neglect `Aqidah. In short, you must adopt Islam as a whole, `Aqidah, action, worship, Jihad, sociality, politics and economics. In other words, adopt all aspects of Islam. Allah (may He be Praised) says: ﴾O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.﴾ Some of the Salaf explained the Ayah to mean that you should completely enter into the fold of Islam.

Islam has been described as peace because it is the way to safety and salvation both in this world and in the Hereafter. So, Islam calls to peace and to the prevention of bloodshed by establishing Hudud (prescribed penalties), Qisas (just retaliation) and Shar`y truthful Jihad laid down by Allah. Actually, it is both peace and Islam, safety and faith. In this regard, Allah (Glorified and Exalted be He) says: ﴾Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitan (Satan).﴾ It means that you are to enter the fold of Islam completely and take it as one package. You should be careful not to adopt some aspects while neglecting others. Rather, you have to adopt Islam as a whole and should not follow the footsteps of Shaitân (Satan) which means the acts forbidden by Allah (Exalted be He). Undoubtedly, Satan calls to disobedience and to neglecting the teachings of Islam completely. This is why he is the greatest enemy. Indeed, it is obligatory on a Muslim to adopt Islam as a whole, hold fast to the Rope of Allah, and be alert against all reasons of separation and dispute in all cases. You, thus, have to put into practice Allah's Shari`ah regarding acts of worship, transactions, marriage, divorce, maintenance of dependants, breastfeeding, peace, war, dealing with friends and enemies, and crimes; in short, Allah's Commandments have to be adopted in every aspect of life. Avoid making friendships with

anyone simply because they happen to have supported you on some occasion, or showing enmity to others for simply opposing you regarding an opinion or an issue. Actually, doing so does not coincide with the principles of objectivity. The Companions (may Allah be pleased with them) differed among themselves on some issues, but such differences of opinion never affected their clear heartedness or the cordiality of their brotherhood.

They were pleased with Allah (Exalted be He) and He was pleased with them. Accordingly, the Muslim acts according to Shari`ah and adheres to Al-Haqq giving it priority over everything once it is substantiated. However, this does not lead them to be unfair or unjust to their brothers who hold different points of view on an issue that is an object of variety of interpretations and explanations. The same applies to issues whose substantiating Nas (Islamic text from the Qur'an or the Sunnah) is open to Ta'wil (allegorical interpretation), in which case, a difference is pardonable. Your duty is only to advise such a person and to wish all goodness for him under all circumstances. Such differences of opinion should never lead to dissension or create enmity and thus, give enemies power over both the differing parties. There is neither might nor power except with Allah. Islam is the religion of justice. It is the religion of Al-Haqq, goodness and equality, except in certain cases made as exceptions by Allah (Glorified and Exalted be He). It calls people to all that is good, to moral virtues, good deeds, justice, equity and warns them against every immoral act. Allah (Exalted be He) says: ﴿Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.﴾ He (Exalted be He) also says: ﴿O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.﴾

In brief, it is obligatory on Du`ah to call people to Islam as a whole, without making any distinction between people and without being partial to certain school of thought, tribe, Shaykh, chief, and so on. The main objective must be proving Al-Haqq, explaining it to people and making them adhere thereto regardless of whether other people hold opposite views or not. When prejudice arose and when it was said that the school of such-and-such is better, dissension and discord took place to the extent that some people did not offer Salah being led by a person who belongs to another school of thought. For example, Shafi`is do not offer Salah being led by a Hanafi, Hanbali or Maliki Imam (the one who leads congregational Prayer). Undoubtedly, such behavior of extremists is a great calamity and amounts to following the footsteps of Satan. In fact, all the Imams of different schools of jurisprudence of Islam, were rightly guided Imams. Al-Shafi`y, Malik, Ahmad, Abu Hanifah, Al-Awza`y, Ishaq ibn Rahawayh and their likes were Imams of guidance and truthful preachers who called people to the Way of Allah and guiding them to Al-Haqq. No doubt, there have been differences of opinion among them on some issues due to ambiguity of evidence for some of them. Nevertheless, they fall under one of two categories; a person who practices Ijtihad (juristic effort to infer expert legal rulings) correctly, who will receive two rewards, and another who commits an error in practicing Ijtihad will thus receive a single reward. Your duty is to know their esteem and

superiority and ask Allah to be merciful with them. You should also recognize them to be the preachers of guidance and Imams of Islam. This should also not lead to blind following and extreme fanaticism.

Thus, you should not claim that such-and-such school of thought is more worthy of being followed in all respects or it is beyond mistake. This is a absolutely wrong.

Your duty is to adopt Al-Haqq and follow it, when you are convinced of its authenticity, even if someone or another is against it. Actually, you should not be a fanatic, who blindly follows others. Rather, you should acknowledge the excellence of all Imams, taking due precaution regarding yourself and your religion. True opinions only should be accepted, satisfied and put into practice. Moreover, fear Allah and realize that you are always being watched by Allah (Glorified and Exalted be He). Do justice to yourself through believing that there is only one truth. Nevertheless, you should believe that if a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) exercises Ijtihad correctly, he will be rewarded twice; otherwise, they will be rewarded only once. By Mujtahids, I mean those who belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) who are learned, faithful and rightly-guided as authentically reported from the Prophet (peace be upon him).

The objective and target of Da`wah is

to bring forth mankind out of darkness into light and to guide them in the way that they may adopt Al-Haqq and thus, be saved from Hellfire and Allah's Wrath. It also aims at bringing forth disbelievers out of the darkness of disbelief into the light of guidance, bringing forth the ignorant out of the darkness of ignorance into the light of knowledge, and bringing forth disobedient people out of the darkness of sins into the light of obedience. Such are the actual objectives of Da`wah. Allah (Glorified and Exalted be He) says: ﴾Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light.﴿

Allah's Messengers were sent to bring people out of darkness into light. Likewise, Du`ah of Al-Haqq practice Da`wah actively in order to bring people out of darkness into light and thus save them from Hellfire and from obeying Satan and free them from following their own selfish desires so that they may obey Allah and His Messenger (peace be upon him). As for the manners and attributes that the Du`ah should be characterized by, and upon which they should act, they are highlighted by Allah (Glorified and Exalted be He) in many occurrences in the Qur'an. First: Devotion; it is obligatory on the Du`ah to be so devoted to Allah that they neither intend to show off, nor want a good reputation nor to be praised or commended by people. They should only call to Allah seeking His Pleasure. Allah (may He be Praised) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism)﴿ He (Glorified and Exalted be He) also says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)﴿ Thus, you have to be devoted to Allah (Glorified and Exalted be He). It is the most important virtue and the greatest quality that has to characterize your Da`wah i.e. seeking Allah's Sake and the Hereafter.

Second: Knowledge; a Da`y should have firm knowledge and be aware, not ignorant, of what he calls people to. ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴿

Thus, knowledge is an inevitable obligation. Therefore, you should not call people while you are ignorant or talk about a topic which you have no knowledge of. Actually, an ignorant person destroys and never constructs; spoils and never reforms. So, servants of Allah, you have to fear Allah and never say anything about Him without knowledge. Likewise, you should never preach something unless you have thorough knowledge and insight into what Allah and His Messenger (peace be upon him) said thereon. Accordingly, farsightedness, i.e. knowledge, is inevitable. Thus, it is essential for seekers of knowledge or Du`ah to be fully conversant with and have a deep knowledge of all the aspects of what they call to. They must also be sure of all the proofs substantiating their point. Once they are sure of the truth of their point, they should then call people thereto, regardless of whether it is a matter relating to positive or negative action. To clarify, they should call people to do something, if it is an act of obedience to Allah and His Messenger (peace be upon him) and should forbid them from things, which are forbidden by Allah (Exalted be He) and His Messenger (peace be upon him) on the basis of his knowledge and insight.

Third: Of the qualifications necessary for Du`ah are patience, kindness and soft heartedness with a forbearing temperament. They should never be hasty, violent, or unduly strict. Rather, they have to be patient, forbearing, and kind while practicing Da`wah, as the prophets (peace be upon them) were. To this effect, we have stated some evidence earlier. For example, Allah (Glorified and Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

(Part No. 27; Page No. 93)

He (may He be Praised) also says: ﴿And by the Mercy of Allâh, you dealt with them gently.﴾ Within the context of the story of Musa and Harun, Allah (Glorified and Exalted be He) says: "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." The Prophet (peace be upon him) is authentically reported to have said: ﴿"O Allah, who (happens to) acquire some kind of control over the affairs of my Ummah and is kind to them-be kind to him, and who (happens to) acquire some kind of control over the affairs of my Ummah and is hard upon them, be hard upon him."﴾ So, it is obligatory upon you, servant of Allah, to be kind in your Da`wah. You should not be harsh with people. Do not make people turn away from religion because of your harshness, ignorance or violent harmful approach. Thus, it is obligatory on you to be forbearing, gentle and pleasant and lenient in speech so that your words may have an effect on the heart of your brother, or that it may have an effect on one toward whom your Da`wah is directed. As such, people will receive your Da`wah better, will be affected thereby and will show their appreciation thereof. On the contrary, unnecessary harshness causes disaffection, distance, and separation, not unity. You should have the necessary etiquettes and attributes of good Du`ah such as keeping in practice to your Da`wah and setting a good example for those whom they call.

(Part No. 27; Page No. 94)

They should not call to something, which they do not do themselves, or call to the abandonment of something which they do themselves. In fact, this is the condition of the losers - we seek Allah's Refuge from this. As for the winning believers, they call to Al-Haqq and practice it actively and vividly and never do what they forbid people to do. Allah (Glorified and Exalted be He) says: ﴿O you who believe! Why do you say that which you do not do?﴾ ﴿Most hateful it is with Allâh that you say that which you do not do.﴾ Rebuking the Jews for enjoining righteousness on people while forgetting to practice it themselves, Allah (Glorified be He) says: ﴿Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves,

while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?❳ It is authentically reported that the Prophet (peace be upon him) said: ❲On the Day of Resurrection, one will be brought and thrown in Fire. His intestines will then pour forth and he will revolve around them like a donkey revolves around a millstone. The people of the Fire would gather around him and say: O so and so, what happened to you? Did you not use to command us to adhere to right and forbid us to do wrong? He will say: Of course, it was so; but I used to enjoin right but did not practice it myself and I used to forbid wrong but committed it.❳ This will be the case with anyone who calls to Allah enjoining good

and prohibiting evil while acting contrary to his words or saying statements that differ with their actions - we seek Allah's refuge from this. So, of the most important and greatest morals Du`ah should have is to act upon that which they call people to and not to do things that they urge people not to do. Furthermore, Du`ah should have excellent behavior, a good reputation, patience, persistence, sincerity and striving to guide people to goodness and keeping them away from falsehood. However, they should supplicate to Allah to guide the people to whom Da`wah is given. They should say to the person being called: May Allah guide you and grant you the ability to accept Al-Haqq. Thus, they should call and guide people, forbear their misbehavior and, at the same time, supplicate Allah to guide them. On hearing people saying about the tribe of Daws that they disobeyed, the Prophet (peace be upon him) said: ❲"O Allah, guide Daws and bring them close."❳ So, you should supplicate to Allah to guide those whom you call to accept Al-Haqq. You should have patience and persistence and should never despair or be hopeless. Moreover, you should say only that which is good and never rebuke or say bad words that might cause people to turn away from Al-Haqq. However, if anyone commits aggression and injustice, they will be given different treatment. Allah (Glorified and Exalted be He) says: ❲And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong❳

So, the one who commits injustice by opposing the Da`wah with evil and enmity is to be dealt with in a different manner. If possible, such a person should be imprisoned or given suchlike disciplinary punishment, which depends on the kind of injustice being committed. However, as long as they cause no harm, you should be patient with them, seeking Allah's Reward and argue with him in ways that are best. Anyway, if such a person causes you any personal harm, it is to be endured with patience as did Allah's Messengers and those who followed them in righteousness.

I ask Allah (Glorified and Exalted be He) to grant us all the ability to practice Da`wah in the best manner. May He reform our hearts and actions and grant us understanding of the religion and the ability to hold fast to it! May Allah also make us among those who are guided, who guide others, are righteous and teach others righteousness! Surely, He (Glorified and Exalted be He) is the most Supreme, the Most Noble. May Allah's Peace and Blessings be upon his servant and Messenger, our Prophet Muhammad and upon his family, Companions and all those who follow them in righteousness till the Day of Judgment.

Obligation on Muslims toward their Din and worldly life

All praise be to Allah Alone. We praise Him and seek His Help, His Forgiveness, and in Him we seek refuge from the evils within ourselves and from the evils of our bad deeds. Whomever Allah guides will not be led astray, and whomever Allah leaves to go astray will not be guided by anyone. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger. (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].) (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.) (O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.) (He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).) To proceed,

I ask Allah (Glorified and Exalted be He) with His Most Beautiful Names and Lofty Attributes to

guide us all to whatever pleases Him and to amend our hearts and acts. I thank Him (Glorified be He) for guiding us to this meeting in His Cause and His Obedience and for recommending one another to adhere to Al-Haqq (the Truth). I ask Allah (Glorified and Exalted be He) to bless this meeting, to help us all do what pleases Him and to protect us all from the evils of ourselves and the evils of our deeds. Concerning deriving the Fatawa (legal opinions issued by a qualified Muslim scholar) from the Book of Allah and the Sunnah (whatever is reported from the Prophet), I would like to say that this is obligatory on the scholars and this is what we keenly do and aim at. However, I am not infallible; other scholars and I may commit mistakes. But, I spare no effort to make my Fatawa in conformity with the Book of Allah and the Sunnah of His Messenger (peace be upon him) and to derive evidence from them in every matter. This is my effort. I ask Allah to help us reach Al-Haqq.

Concerning questioning and requesting Fatawa from scholars, this is a well-known matter which Allah prescribed for His Servants. Allah (Glorified and Exalted be He) orders people to ask the scholars. I ask Allah to make us all of the righteous and useful scholars. He (Glorified be He) says: (So ask the people of the Reminder, if you do not know.)

It is reported that the Prophet (peace be upon him) said concerning people who give Fatawa without knowledge: ("Why did they not ask if they did not know? The remedy of ignorance is to ask [and

have knowledge]."﴾ Accordingly, every seeker of knowledge and every Muslim should ask the knowledgeable scholars, if he is in doubt regarding any religious matter and should not ignorantly take any action that may lead him astray. Muslims should ask and scholars should answer. Scholars are the heirs of the prophets and the successors of the messengers in pointing out and calling for Al-Haqq. All Muslims should ask knowledgeable scholars about that which they do not know.

The people of knowledge are the scholars of the Book and Sunnah, who derive their Fatawa from the Book of Allah and the Sunnah of His Messenger (peace be upon him). Those are the people of knowledge; but they are not those who imitate men and do not care about the Book and the Sunnah. The scholars are those who glorify the Book of Allah and the Sunnah of His Messenger (peace be upon him) and always refer to them.

(Part No. 27; Page No. 100)

Every seeker of knowledge should take them as examples and strive hard to follow their path. Muslims should ask scholars about problematic religious and worldly affairs. Allah (Exalted be He) sent down messengers, particularly their seal and Imam (leader); our Prophet Muhammad (peace be upon him), to reform the religious and worldly affairs together. Allah (Exalted be He) sent him for all people among the Jinn (creatures created from fire) and mankind. His message was general to the interest of this world and the Hereafter, to the interest of people and countries, to their salvation from every evil, to the interest of people with regard to their worldly affairs, to their obedience to their Lord and worshipping Him as due, and giving up what He forbade, to what draws them closer to Allah (Glorified and Exalted be He) and farthest from His Dissatisfaction. It guides people to all that benefits them and to the straight path and keeps them away from the way of Hell-fire and destruction. Muslims have obligations related to their holding fast to their religion as Allah ordained. Allah (Exalted be He) has created people to worship Him and He sent messengers to inform them of this. Allah (Exalted be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾ This is the `Ibadah (worship) which Allah ordered people to do in His Saying

(Part No. 27; Page No. 101)

(Glorified and Exalted be He): ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ He (Glorified be He) also says: ﴿Worship Allâh and join none with Him (in worship)﴾ And: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.﴾ And: ﴿And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴾ And: ﴿And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴾

Allah (Exalted be He) sent His Messenger Muhammad (peace be upon him) like all the messengers before him to call people to this `Ibadah and to this Din (religion) of Islam. Allah (Exalted be He) sent Muhammad to both mankind and jinn as a mercy, as Allah (Glorified be He) says: ﴿And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the 'Alamîn (mankind, jinn and all that exists).﴾ Muhammad (peace be upon him) was sent as a teacher, instructor and guide to salvation, teaching all that benefits people and secures their salvation and happiness in this life and the Hereafter.

(Part No. 27; Page No. 102)

Allah (may He be Exalte) made him the seal of prophets, no other prophet or messenger shall ever come after him. Whoever claims to be a prophet after him is a liar and a Kafir (disbeliever) according to the Ijma` (consensus of scholars). Whoever claims prophethood or inspiration, such as Al-Qadayaniyyah, is Kafir who has gone astray and leads people astray and is a Murtad (apostate) who comes out of the fold of Islam. If he is a Muslim, then Muhammad (peace be upon him) is the seal of all the prophets and messengers. Allah (Glorified and Exalted be He) says:﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴿

There are many Sahih (authentic) Hadith reported by the Prophet (peace be upon him) that prove that he is the last prophet. It is obligatory upon both mankind and jinn to follow him and hold fast to his Din and try to comprehend it till death. They must seek to understand this `Ibadah for which they were created and should realize it by means of evidence from the Book and the Sunnah. They are created to worship Allah (Exalted be He) and this `Ibadah is to be interpreted by what is revealed by Allah and His Messenger (peace be upon him).

Allah (Exalted be He) interpreted it in the Ever-Glorious Qur'an as did His Messenger (peace be upon him). The essence of `Ibadah is Tawhid (belief in the Oneness of Allah/ monotheism) and devotion. Allah (Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿

(Part No. 27; Page No. 103)

This is the basis of `Ibadah; that is to believe in Allah and to worship Him Alone. Allah (Exalted be He) says: ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿ All divine books were revealed by Allah (Glorified and Exalted be He) to clarify the meaning of `Ibadah. Allah (Exalted be He) says: ﴾Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh) Who is All-Wise Well-Acquainted (with all things).﴿ ﴾Worship none but Allâh﴿

All divine books, the last of which is the Ever-Glorious Qur'an, call for Tawhid and devoting `Ibadah to Allah Alone, obeying His Commands and avoiding what He prohibited.

Similarly, all the messengers call for Tawhid, obeying the Commands of Allah, giving up what He prohibited, following His Shari`ah (Law) and keeping away from whatever He prohibited.

All Mukallafs (persons meeting the conditions to be held legally accountable for their actions) of mankind and jinn, Arabs and non-Arabs, men and women should worship Allah Alone and follow what Prophet Muhammad (peace be upon him) did or said by observing what he did and abandoning what he avoided. The essence of the Din is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah.

This is the essence and basis of `Ibadah; to worship Allah Alone

(Part No. 27; Page No. 104)

by means of devoting Du`a' (supplication), hope, fear, vow, sacrifice and other acts of worship. Allah (Glorified and Exalted be He) says: ﴾And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.﴿ And: ﴾You (Alone) we worship, and You (Alone) we ask for help

(for each and everything).﴿ And: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ And: ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ And: ﴾Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴿ ﴾Therefore turn in prayer to your Lord and sacrifice (to Him only).﴿

`Ibadah is the right of Allah Alone; it does not fit for a close angel, a prophet, an idol, jinn or anything else. It is Allah's Right Alone, Whom Alone one should worship, invoke, hope, fear, offer sacrifices, vows, Salah (prayer), Sawm (Fast), Hajj and Sadaqah (voluntary charity). Allah (Glorified be He) is truly worthy of being worshipped and others are falsely worshipped. Allah (Exalted be He) says: ﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿

When Prophet Muhammad (peace be upon him) was sent, all the Arabs and other nations - save a few - were observing Shirk (associating others with Allah in His Divinity or worship); some would worship angels, prophets, idols, statutes, trees, stones, graves and stars and seek their help and make vows to them.

Allah (Exalted be He) sent the great Prophet Muhammad (peace be upon him) to call them to Tawhid and warn them against the grave consequences of Shirk. He (peace be upon him) did that as due; he called people to Allah (Exalted be He) and guided them to His Din, which He has chosen for people. He taught people the Tawhid of Allah.

The Prophet (peace be upon him) stayed in Makkah for thirteen years, calling for Tawhid (belief in the Oneness of Allah/ monotheism), devoting `Ibadah (worship) to Allah Alone (Glorified and Exalted be He) and abandoning the worship of anything else.

After ten years and before the Prophet (peace be upon him) migrated, Allah (Exalted be He) made obligatory on him the five daily Salahs (Prayers) when he was taken during the Isra' (Night Journey) to Bayt Al-Maqdis (Jerusalem). Then, the Prophet (peace be upon him) ascended to the heavens, went beyond the Seven Heavens, was raised above that and Allah (Glorified and Exalted be He) spoke to him and revealed to him the obligation of the five daily Salahs that he (peace be upon him) then taught to people so all Muslims performed Salah (Prayer) in Makkah. The Prophet (peace be upon him) then migrated to Madinah

(Part No. 27; Page No. 106)

where Allah (Exalted be He) obligated the other acts of worship such as Zakah (obligatory charity), Sawm (Fast), Hajj, and so on.

It is obligatory upon all Mukallafs (persons meeting the conditions to be held legally accountable for their actions), whether they are jinn (creatures created from fire) or human beings; Arabs or non-Arabs, men or women, poor or rich, rulers or subjects, and during or after the lifetime of the Prophet (peace be upon him) until the Day of Resurrection to worship Allah Alone by applying His Laws and following the guidance of Prophet Muhammad (peace be upon him) in words, deeds, and `Aqidah (creed).

This is the duty of all Muslims towards Islam. They must worship Allah, obey Him, follow His Laws, revere His orders and abandon what He has prohibited. `Ibadah means obeying Allah (Exalted be He) in love, sincerity, and respect. Among His orders are performing Salah, Hajj, paying Zakah, being dutiful to the parents, maintaining good ties with kinships, striving in the Cause of Allah with money and self and telling the truth. Meanwhile, we have to abandon what Allah has prohibited including Shirk (associating others with Allah in His Divinity or worship). Shirk involves the devotion of all or some of the acts of `Ibadah to anything else other than Allah (Exalted be He) such as the jinn, the prophets, angels or the occupants of the graves. Whoever beseeches, offers vows, sacrifices to, or seeks the help of the foregoing commits major shirk which is a major sin. Therefore, their Shahadah (Testimony of Faith) becomes Batil (null and void), because "La ilaha illa Allah (there is no deity but Allah) is the word of Tawhid, which is the cornerstone of Din (religion) of Islam. Whoever supplicates to, seeks the help of, or offers sacrifices to idols and the dead

(Part No. 27; Page No. 107)

negates this word and commits major Shirk. Whoever worships, supplicates to, seeks the help of, or offers sacrifices to the dead, idols, Jinn, prophets, messengers, angels or believes that they can heal the sick, grant provision or victory over enemies negates the saying of there is no deity but Allah and His saying, ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ He also contradicts Allah's (Exalted be He) saying, ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿

Every Muslim has to know that what some ignorant people do at the graves such as asking the

occupants of the graves to heal the sick or grant them victory over their enemies or believing that they know the unseen

is a form of major Shirk and the religion of Jahiliyyah (pre-Islamic time of ignorance). We ask Allah for safety from this.

In addition to Tawhid, and sincerity, and avoidance of disbelief, it is a must to testify that Muhammad is the Messenger of Allah (peace be upon him). The two Shahadahs (Testimonies of Faith) are the cornerstone of Islam. Every Mukallaf has to believe that Muhammad is the slave and Messenger of Allah, who is sent to the mankind and Jinn. He is Muhammad ibn `Abdullah ibn `Abdul-Muttalib Al-Hashimy, the Arab Prophet

who was born in Makah and moved to Madinah. He is the seal of the prophets. It is obligatory upon humankind and jinn to sincerely believe in the Messenger (peace be upon him) through saying, actions and beliefs. A Muslim must obey Allah's commands including performing Salah, observing Sawm, performing Hajj and paying Zakah. He also must avoid the prohibitions such as Shirk, showing ingratitude to parents, severing the ties of kinship, Zina (premarital sexual intercourse and/or adultery), theft, Khamr (intoxicant), dealing in Riba (Usury), devouring the orphan's property unjustly, and so on. Through obeying the commands and avoiding the prohibitions, a person acknowledges the two Shahadah. This is the right of Allah (Exalted be He) and the Messenger (peace be upon him) on you. Thus, the person must worship Allah Alone through obeying His commands and avoiding His prohibitions and testifying that Allah is his true Lord and deity and that He is the Lord of all. Belief in Allah Alone involves believing that He is the Creator of the universe, the Manager of the affairs of all and Possessor of the Beautiful Names and Exalted Attributes. He is the Creator, the Sustainer, the Giver, the Manager of the matters and affairs, the Beneficial, the Disposer of affairs, the Omnipotent over all things, who withholds and harms. Managing all the affairs is

in His Hands, (Glorified be He).

This is called Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship), but it is not enough to admit one to the fold of Islam. Together with that, faith must be shown that Allah Alone deserves to be worshipped and no one else, and that is the meaning of "Laa ilaaha illa Allah". It is Tawhid-ul-`Ibadah (Oneness of Worship); thus, nothing else is to be invoked and sought for help. Every Muslim has also to believe in Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) which means that Allah is the Most Perfect in His Essence, Names, Attributes and Actions. He possesses absolute perfection in His Essence, Names and Attributes. He (Exalted be He) has Absolute perfection and has no partner and no one is similar to Him. Allah (Exalted be He) says, ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ﴿"Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴾ ﴿"He begets not, nor was He begotten.﴾ ﴿"And there is none co-equal or comparable unto Him."﴾ And: ﴿There is nothing like Him; and He is the All-Hearer, the All-Seer.﴾

All Mukallaf among mankind and jinn must believe in Allah's Names and Attributes, which are stated in the Qur'an such as the Exalted in Might, the All-Wise, the All-Hearing, the All-Seeing, the Creator, the Sustainer, the Most Merciful, and so on.

They must believe in Allah's Names and Attributes, which are authentically reported in the Hadith of

the Prophet (peace be upon him). We have to accept them without Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Ta'wil (allegorical interpretation), Ta`til (denial of Allah's Attributes), addition or deduction. All such Names and Attributes are true and must be affirmed in the way that befits Allah (Exalted be He) along with absolute belief that Allah is not similar to His creatures in any of His Attributes or His Essence. This is based on the view of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) amongst the Prophet's Sahabah and their followers. All the prophets unanimously had faith in all that and all the messages contained those teachings, the most complete of them all is the Noble Qur'an. You have to believe in and adhere to it, as it is the certain truth. One must also believe in Prophet Muhammad (peace be upon him), in all the other prophets, and in all that they had narrated about the angels, the books, the issue of Jannah (Paradise) and the Fire, the Day of Resurrection, the Judgment and Reward, the Torment or Bliss in the grave, and the belief in Predestination whether good or bad.

All Mukallafs, whether they are women, men,

slaves, free persons, Arabs, non-Arabs, poor, rich, rulers, subjects, jinn or mankind, must believe in what Allah (Exalted be He) and His Messenger (peace be upon him) said.

It is obligatory upon them to believe in what Allah (Exalted be He) and His Messenger (peace be upon him) told about the past messengers starting from Adam and the messengers who came after him (peace be upon them all). They must believe in the guidance that those messengers brought, that Allah (Exalted be He) sent them down to call people to goodness, guidance and Tawhid, and that they conveyed the message and fulfilled the trust. Moreover, they must believe in all the accounts revealed about the People of Nuh, 'Ad, Thamud, and other people about whom Allah has told us.

O servant of Allah! You must believe in all what Allah (Exalted be He) and His Messenger (peace be upon him) said in the Qur'an and Sunnah. You have to believe in the punishment and blessings in the grave, as the grave is a garden of the gardens of Jannah for the believer, or a pit of the pits of Fire for the disbeliever.

A sinful person is in danger and will be punished in his grave except he whom Allah (Exalted be He) has given mercy. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Prophet (peace be upon him) that he once passed by two graves and said: ﴾Those two persons (in the graves) are being tortured and they are being tortured not for a great thing (to avoid); one of them used to go about with

calumnies and did not avoid being soiled with his urine.﴿ The phrase: "did not avoid being soiled with his urine" means that the concerned person did not take precautions to avoid contaminating himself or his clothes. Another narration tells: They are tortured in their graves for committing these two sins." This is a rapid torture.

The Hadith points out that committing sins is dangerous. Every believer, therefore, has to hold fast to the religion of Allah in words, actions and beliefs and adhere to the obligations and avoid the prohibitions. They must believe in what Allah and His Messenger told about the conditions of the deceased in their graves, as the grave is a garden of the gardens of Jannah, or a pit of the pits of Fire. Once the deceased is placed inside his grave, two angels ask him: Who is your Lord? What is your religion? Who is the Prophet sent to you? For the believers, Allah sends down tranquility into their hearts and adds faith to their faith. When asked in his grave, the believer answers: "My Lord is Allah, Islam is my religion, and Muhammad (peace be upon him) is my Prophet." As a Muslim holds fast to his faith and to his religion during his lifetime, for this reason, Allah (Exalted be He) grants him peace of mind and tranquility in his grave. But the disbeliever or the hypocrite, when asked in the

grave, finds no answer to give and says instead: "I only followed

(Part No. 27; Page No. 113)

what the people said!" On giving that answer, the disbeliever would be hit by a sledgehammer and a scream would come from him that would be heard by all creatures except human beings, who would have been frightened, if could hear that. As such, people will be resurrected and judged on the Day of Resurrection.

When the trumpet sounds for the Last Day, all people will die and will be resurrected and judged in accordance with their deeds. Both the Qur'an and the Sunnah assert that Israfil will blow the Trumpet. All people will die at the first blowing then they will be resurrected after the second one. They will rise from their graves and everywhere; in the seas or wherever, to be gathered and judged in accordance with their deeds. Every believer must believe in all this and prepare for that Last Day, by believing in the oneness of Allah, following His ordinances, and avoiding disobeying Him. Afterwards, the balances will be set up and the deeds will be weighed. The happy ones are those who are judged and given their records in their right hands and the miserable are those people who are judged and given their records in their left hands. May Allah grant us safety and protection!

Muslims must be prepared for that great Day i.e. the Day of Resurrection, which is estimated at fifty thousand years. It has many horrors and difficulties as Allah (Exalted be He)

(Part No. 27; Page No. 114)

says: ﴿The angels and the Rûh [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.﴾ ﴿So be patient (O Muhammad صلى الله عليه وسلم), with a good patience.﴾ ﴿Verily, they see it (the torment) afar off.﴾ ﴿But We see it (quite) near.﴾

Thus, every Muslim has to believe in and prepare themselves for that day.

O servants of Allah! You must prepare yourselves for the Day of Resurrection by obeying Allah, following His Laws, avoiding His prohibitions, helping one another in righteousness and piety, recommending one another to the truth and keeping firm on it, enjoining good and forbidding evil, guiding the ignorant, and all other righteous deeds.

Every male and female servant of Allah must attend to and prepare themselves for that Day by fearing and obeying Allah and supporting each other as Allah (Exalted be He) says, ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴾ And:

(Part No. 27; Page No. 115)

﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ Allah (Glorified and Exalted be He) also says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴾

The Mu'mins (believers) will actually see Allah (Exalted be He) on the Day of Resurrection. He (Glorified be He) will talk to them and show them His Noble Face. This is the `Aqidah (creed) of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body); they unanimously agree that the Mu'mins will see Allah (Glorified be He) and that He will show them His Face (Glorified and Exalted be He), but the Kafirs (disbelievers) will be prevented from seeing Him. Allah (Glorified and Exalted be He) says, ﴾Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.﴿

Ahl-ul-Sunnah wal-Jama`ah believe that the Mu'mins will see Him (Glorified be He) in Jannah (Paradise) and this is the best reward they are given while the Kafirs will be deprived of this great pleasure. Allah (Glorified and Exalted be He) says, ﴾For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله).﴿ In this Ayah (Qur'anic verse), "the best" means the best reward i.e. Jannah, while the word "and even more" means glancing at the Countenance of Allah (Glorified and Exalted be He), in addition to the goodness and the everlasting delights

(Part No. 27; Page No. 116)

that are beyond their imagination.

Allah (Glorified and Exalted be He) says, ﴾Verily, Al-Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise).﴿ ﴾On thrones, looking (at all things).﴿ ﴾You will recognise in their faces the brightness of delight.﴿ He (Glorified and Exalted be He) also says, ﴾Some faces that Day shall be Nâdirah (shining and radiant).﴿ ﴾Looking at their Lord (Allâh).﴿ The Mu'mins will actually see Allah (Glorified be He) on the Day of Resurrection when they enter Jannah; however, they will not perceive Him, as He is too Sublime to be perceived by His creatures. Allah (Exalted be He) says, ﴾No vision can grasp Him, but He grasps all vision. He is Al-Latîf (the Most Subtle and Courteous), Well-Acquainted with all things.﴿ This means that vision cannot perceive Him, as vision is more general than perception. Allah (Exalted be He) says in the story of Musa (Moses, peace be upon him) and the Pharaoh, ﴾And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."﴿ Allah (Glorified be He) clarified that seeing is different from perceiving. Interpreting the previously mentioned Ayah, a group of the Salaf (righteous predecessors), among whom is `Aishah (may Allah be pleased with her), said that it means that they do not see Him in the worldly life.

Neither sayings provide supportive evidence for the Mubtadi` (one who introduces innovations in religion), because the previously mentioned Ayahs and the

(Part No. 27; Page No. 117)

Sahih (authentic) Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) prove that the Mu'mins will see their Lord on the Day of Resurrection and in Jannah.

All the Sahabah (Companions of the Prophet, may Allah be pleased with them) and Ahl-ul-Sunnah

wal-Jama`ah agreed to this. However, Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and Ibadiyyah (a sect of the Khawarij) denied it. Their saying is the most misleading falsehood. We ask Allah to grant us well-being and safety. We ask Him to guide and help us return to Al-Haqq (the Truth).

It is authentically reported from the Prophet (peace be upon him) that he said, ﴾When those who deserve Jannah enter it, Allah (may He be Blessed and Exalted) will say, "Do you wish Me to give you anything more?" They will say, "Have You not brightened our faces? Have You not made us enter Jannah and saved us from the Fire?" Allah then would lift the veil, and of all the things given to them nothing would be dearer to them than the sight of their Lord (may He be Glorified and Exalted).﴿ They will actually see Him (Glorified and Exalted be He) and this will be their greatest pleasure. May Allah make you and us among them!

As previously mentioned, Ahl-ul-Sunnah wal-Jama`ah unanimously agreed on seeing Allah (Exalted be He). This was mentioned by Abu Al-Hasan Al-Ash`ary in his book entitled "Maqalat Al-Islamiyyin" and by the Shaykh of Islam Ibn

Taymiyyah (may Allah be merciful with him) and Ahl-ul-Sunnah unanimously agreed to it. The Jumhur (dominant majority of scholars) of Ahl-ul-Sunnah wal-Jama`ah render whoever denies seeing Allah on the Day of Resurrection as a Kafir.

May Allah grant us safety!

In the worldly life, no one can see Allah (Glorified be He). Seeing Him is a great pleasure, and this worldly life is not the abode of happiness; it is rather the abode of trials and tests. Allah (Glorified be He) has stored the pleasure of seeing Him in the Hereafter. According to the Jumhur, the Prophet (peace be upon him) did not see Allah. When he was asked about it, he (peace be upon him) replied, ﴾I saw Light.﴿ Thus, he did not see His Lord in this world.

He (peace be upon him) also said, ﴾Know that none of you shall see Allah until they die.﴿ Related by Muslim in his Sahih Book of Hadith. Neither the Prophets nor any person will see Allah in this worldly life, for He (Glorified and Exalted be He) will be seen only in the Hereafter.

A Muslim should believe in this and in what was revealed to the Prophet (peace be upon him). They should believe that Jannah is true; Hellfire is true; the Mu'mins will enter Jannah and will see their Lord on the Day of Resurrection; and the Kafirs will abide eternally in Hellfire. We seek refuge with Allah from that. The Kafirs will be deprived from seeing their Lord; they will not see Allah (Glorified and Exalted be He) neither on the Day of Resurrection nor on any other time, because of their Kufr (disbelief) and misguidance.

Those who are disobedient are in danger. Even if they enter Hellfire due to their disobedience, they will not stay in Hellfire eternally. According to the Hadith Mutawatir reported from the Messenger of Allah (peace be upon him) and the Ijma` of Ahl-ul-Sunnah, they will come out of Hellfire and enter Jannah. However, the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and their followers have a different view.

A disobedient Muslim who believes in Tawhid (monotheism) is in danger of entering Hellfire and being punished in his grave because of their sins as previously mentioned, but they will come out and Jannah will be their abode, even if they are punished for a while.

The concept held by Ahl-ul-Sunnah wal-Jama`ah is that the disobedient will not remain eternally in Hellfire, unlike that of the Khawarij, Mu`tazilah and those who adopted their way. Ahl-ul-Sunnah wal-Jama`ah have unanimously agreed that the disobedient Mu'mins who believe in Tawhid will not stay in Hellfire forever, but they are left entirely to Allah's will. Allah (Glorified be He) says,

(Part No. 27; Page No. 120)

﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ If Allah wills, He will forgive them and they will enter Jannah with their fellow Muslims from the very beginning. If He does not forgive them, they will be cast into Hellfire to be punished for their sins and then they will be admitted to Jannah after being purified as stated by the Hadith Mutawatir ascribed to the Messenger of Allah (peace be upon him).

This is the belief of Ahl-ul-Sunnah wal-Jama`ah. A disobedient person might be punished in their grave and in Hellfire, if they die while committing Zina (adultery), consuming Khamr (intoxicant), showing ungratefulness to parents, dealing with Riba (usury), or any other major sin unless Allah forgives them. Allah mentions in the previous Ayah that Shirk (associating others with Allah in His Divinity or worship) is an unforgivable sin for those who die while believing in it. He (Glorified be He) states in another Ayah that whoever dies in a state of Shirk will not be forgiven and will eternally remain in Hellfire, according to His saying (Exalted be He): ﴿But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.﴾ He (Glorified be He) also says: ﴿It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building,), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide.﴾

(Part No. 27; Page No. 121)

If a disobedient person does not repent, they are left to Allah's Will. If Allah wills, they will, by Allah's Grace and Bounty, be forgiven and pardoned because of their good deeds, Shafa`ah (intercession) of the intercessors, through His Grace without Shafa`ah, or by other reasons such as good deeds.

If they repent, Allah (Glorified and Exalted be He) will make them join their fellow Muslims from the beginning as a Grace and Bounty from Him. In this worldly life, it is your duty towards Allah to observe offering Salah (Prayer) in congregation and avoid imitating the hypocrites who come to Salah lazily whom Allah dispraised in His saying (Exalted be He), ﴿Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴾

It is the Right of Allah on you to pay Zakah (Obligatory Charity) wholeheartedly, fast Ramadan as He has ordered you, and perform Hajj once in a lifetime to Allah's House. He (Exalted be He) has enjoined Hajj only on those who can afford it. You should also discharge your obligations to Allah (Exalted be He) such as showing gratefulness to parents, maintaining ties of kinship, telling the truth, fulfilling the trust, and observing Jihad (striving in the Cause of Allah),

(Part No. 27; Page No. 122)

if possible, with your soul, money, and tongue.

Now, you should help your Afghani brothers against Shirk (associating others with Allah in His Divinity or worship) and Communism. It is your duty to help them in your person, wealth, and speech. Whoever says that they do not help except so and so among them is mistaken. It is obligatory to help them all until Allah (Exalted be He) grants them victory and gives them power over their enemy, such as Shaykh Jamil Al-Rahman May Allah grant them success and dominance over their enemies, for they are all worthy of help. Thanks to Allah, they are all striving in Allah's Cause, according to Shari`ah (Islamic Law).

The mistakes that some of them may make should be treated in the best way. To err is human and no one is infallible. It is better for the one who errs to correct their mistake and guide them to do goodness. We should help each other to cooperate in righteousness and piety, and strive with oneself, money, and speech as they are striving against the most disbelieving and evil country. There are offices which receive donations in Riyadh and other cities. They receive all supplies in favor of the Mujahidin (persons striving in the Cause of Allah) under the sponsorship of the Custodian of the Two Sacred Mosques.

(Part No. 27; Page No. 123)

May Allah grant him success!

The same applies to our fellow Muslims in Palestine, for they are entitled to have all the support from all Islamic countries and wealthy Muslims who should take up arms for them until they get rid of the enemies of Allah; the Jews.

The evil of the Jews is great and grave. Indeed, they have seriously harmed our fellow Muslim in Palestine. Therefore, all Muslims, countries and individuals, who have the ability, must help them to fight against the enemies of Allah; the Jews until He judges between the former and the latter, for He is the Best of Judges, and grants them victory over the Jews, forces them out of the Muslim countries, or brings about peace between them and the Palestinians in a manner that benefits the Muslims and helps

(Part No. 27; Page No. 124)

the Palestinians to establish their country, settle in it, and save them from harm and oppression. Accordingly, Muslim countries should seek that in every possible way.

However, their continuous war against the Jews includes great harm and detriment to their men,

women, and children which is not Shar`y (Islamically lawful) acceptable. Rather, all Muslims countries, individuals and officials should exert their utmost efforts to strive against the enemies of Allah; the Jews or try to make peace that helps the Palestinians establish their state on their land, and save them from the harm of the enemies of Allah; the Jews, just as the Prophet (peace be upon him) made peace with the people of Makkah who were, at that time, worse than the Jews. This is because the idolatrous Mushrikin (persons who associate others with Allah in His Divinity or worship) are worse than the People of the Book. Allah (Exalted be He) has permitted eating from their food and marrying their chaste women. On the other hand, He prohibited eating from the food of the Kuffar (disbelievers) or marrying their women. In addition, the Prophet (peace be upon him) made peace with them for ten years during which people experienced safety and stopped fighting each other. This peace treaty was of a great benefit to Muslims although it included some prejudice against them, but he (peace be upon him) accepted it for the public interest.

If it is impossible to take over control of the kuffar and to get rid of them, it is permissible in this case to make peace with them as this will bring about welfare, safety, and give Muslims part of their rights back,

which indeed is an important requirement. Above that, it is also fundamentally admitted that what is not fully realized shall not be totally left. On this grounds, the Prophet (peace be upon him) agreed to end the war with them for ten years. Again, he accepted that for the safety and benefit of the Muslims so that they would interact with the Prophet (peace be upon him) and listen to the Qur'an.

For sure, that treaty was a great means of attaining peace and a manifest victory, by virtue of which people continued to correlate with the Prophet (peace be upon him) and the Sahabah (Companions of the Prophet).

This led many nations and people to embrace Islam, the Din (religion) of Allah and abandon Kufr. Likewise, all Muslims should cooperate in righteousness and Taqwa (fearing Allah as He should be feared), recommend one another to abide by Haqq (truth) and persevere with that. They should also learn their Din and have a good understanding of it, to have sure knowledge of the real meaning of Jihad, peace, truce, and war.

Thus, Muslims should learn. Man is born ignorant and does not know anything. Allah (Exalted be He) says: ﴾And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).﴿ It is obligatory on everyone, men and women, to learn and understand the religion whether through correspondence, listening to scientific speeches on the Qur'an radio station, or through Nur `Ala Al-Darb program, because it is very useful and is broadcast twice a day in Nida' Al-Islam radio station and in the Qur'an radio station. You can also listen to Khutbah (religious sermons) and lectures which are broadcast on the Qur'an radio station and others. You can also listen to Friday Khutbahs, lectures and symposiums held by scholars and attend Halaqahs (learning circles) to benefit from them.

(Part No. 27; Page No. 126)

It is an obligation on all men and women to learn and understand their religion, according to the saying of the Prophet (peace be upon him) in the Sahih (authentic) Hadith: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ The best among you (Muslims) are those who learn, teach and act according to the Qur'an.

The Prophet (peace be upon him) also said in the Sahih Hadith: ﴾If Allah wants to do good to a person, He makes him understand the religion.﴿ This indicates that if a person does not seek to comprehend the religion, Allah does not want good to them. We ask Allah for safety.

It is obligatory to learn and understand the religion, for men and women according to the saying of the Prophet (peace be upon him): ﴾If anyone travels on a way seeking for knowledge, Allah will make it easy for him a way to Paradise.﴿

Dear brothers and sisters, my advice to those who hear these words is to fear Allah as He should be feared, learn, and understand the religion.

(Part No. 27; Page No. 127)

You have to care for the Book of Allah, recite it often, and memorize it as much as possible, for it is the Book of Allah that contains guidance and light. Allah (Glorified be He) says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ He (Glorified be He) also says: ﴾Say: "It is for those who believe, a guide and a healing."﴿ He (Glorified and Exalted be He) also says: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿

He (Glorified be He) also says: ﴾And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴿

Allah (Exalted be He) says: ﴾(This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.﴿

The recommendation to everybody is to give much importance to the Qur'an, recite it often, meditate its meanings, and inquire about any ambiguous meaning if you are a knowledge seeker. The same

applies to women. Both men and women should read books of Tafsir (explanation of the meanings of the Qur'an) to know about ambiguous matters, such as the Tafsir of Ibn Kathir, Al-Baghawy and other known books of Tafsir that mention evidence.

(Part No. 27; Page No. 128)

A knowledge seeker should think, meditate, learn, and comprehend. The same applies to laypeople. They should ask, listen to Friday Khutbahs, attend lectures, and listen to Nur `Ala Al-Darb program that is broadcast everyday as it raises important issues for those who seek the benefit.

However, negligence and carelessness are among the traits of Kafirs (non-Muslims), according to Allah's (may He be Exalted saying: ﴾But those who disbelieve turn away from that whereof they are warned.﴿ He (Glorified be He) also says: ﴾And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth.﴿ So, it is obligatory to learn and understand religion and ask the scholars about ambiguous matters. We also have Allah's Book, which includes guidance and light. The Sunnah of the Messenger of Allah (peace be upon him) also guides to Al-Haqq (the Truth) and helps us interpret what might be ambiguous in the Book of Allah, according to Allah's (Exalted be He) saying:﴾ And We have also sent down unto you (O Muhammad صلى الله عليه وسلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.﴿

Praise be to Allah, the scholars are there, may Allah bless them,

(Part No. 27; Page No. 129)

help them fulfill their duty, increase them, grant them success, guide them to righteousness, and help them do what benefits the Ummah (nation) in religious and worldly affairs. He is the Most Generous.

Allah (Exalted be He) has taken a pledge from them that they would learn, be patient, and not be ashamed of seeking knowledge. Allah is not ashamed to declare Al-Haqq. Um Sulaym, the wife of Abu Talhah (may Allah be pleased with her), asked the Messenger of Allah (peace be upon him) in front of people: ﴾O Allah's Messenger, indeed, Allah is not shy to tell the truth! Thus, is it necessary for a woman to take a bath if she has a wet dream? Allah's Messenger (peace be upon him) replied, "Yes, if she saw the discharge."﴿ The discharge here refers to Maniy (vaginal secretions that are released on orgasm).

If a man or a woman has a sexual dream while sleeping at night or during the day, they have to perform Ghusl, if Maniy is discharged. However, if no Maniy is discharged, they do not have to perform Ghusl.

If a man kisses his wife, looks at her lustfully, or thinks about intercourse and discharges Maniy, he has to perform Ghusl. The same applies to a woman, if she kisses her husband, looks at him lustfully, or thinks about intercourse and discharges Maniy. In this case, she should perform Ghusl as well.

Learning and understanding religion is one of the most important duties, especially in

(Part No. 27; Page No. 130)

our era of estrangement and lack of knowledge and scholars.

Thus, people have to learn and understand the religion, because of the Prophet's (peace be upon him) saying: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿ (Agreed upon by Imams Al-Bukhari and Muslim).

It is promising that great awakening and evident revival are everywhere along with keen desire to learn and comprehend the religion in this country, in Europe, in America, in Asia and in Africa. Praise be to Allah, there is an Islamic movement and activity in every country. May Allah help them reach sound decisions, do all what is good, fix the affairs of those responsible for Islamic activities, and grant them righteous leaders and scholars who can lead these blessed movements in a way that pleases Allah (Glorified and Exalted be He)!

We should all support this cause and contribute as much as possible to teaching people and guiding them to goodness using kindness, wisdom, good manners and faithfulness to Allah (Glorified and Exalted be He). Every one of us should give advice for the sake of Allah and His servants according to the statement of the Prophet (peace be upon him), ("Religion is based on advising one another." Upon this, it is said, "O Messenger of Allah, for whom?" He replied, "For Allah, His Book, His Messenger and for the leaders and the common Muslims.") Related by Muslim in his Sahih (authentic) Book of Hadith.

(Part No. 27; Page No. 131)

Thus, each one of us, both men and women, should be sincere to Allah and His servants when giving advice. One of the aspects of being sincere to Allah and His Servants is to teach the ignorant, guide whoever is astray, enjoin good and forbid evil using wisdom, kind words and good manners rather than violence and force, except for those who do wrong, according to Allah's saying (Exalted be He), (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong)

However, the condition of the wrong-doers and transgressors should be left to the rulers, but the advisors should call to Allah (Exalted be He) in the best way, by teaching, directing, enjoining good and forbidding evil using wisdom, kind words, good manners, acting in accordance with the previous Ayah (Qur'anic verse) and Allah's saying (Glorified and Exalted be He), (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) He (Glorified and Exalted be He) also says, (And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you)

One of the aspects of having sincerity towards Allah (Exalted be He) and His servants is to make Du`a' (supplication) for the Muslim rulers that they would be granted guidance, success, sincerity in intention and action, and a good retinue that support them in good and remind them of it.

(Part No. 27; Page No. 132)

This is a duty upon every Muslim everywhere, all over the country and in other countries as well, for they should make Du`a' (supplication) for the rulers that they would be granted success, Istiqamah (integrity), a pious retinue, be supported by Allah to do all that is good, be guided to the right path, and be guided to benefit the people and the country.

Every Muslim should make Du`a' for Muslim rulers that Allah (Exalted be He) would set right their affairs, turn them to the right path, and guide them to all that pleases Him (Glorified be He). O servant of Allah, it is your role to pray for the ruler that Allah grants them guidance and uprightness, if they do not observe that until they abide by Allah's Commands and rule in accordance with His Shari`ah (Islamic law), for it includes the reform of all people everywhere. Moreover, ruling according to Allah's Shari`ah, following His Book and the Sunnah (whatever is reported from the Prophet) is the means of reforming the worldly life and the Hereafter, for when Allah (Exalted be He) knows that one of His Servants has a sincere intention and true will, He will give sound opinion and support them in all their deeds, since following the Shari`ah and respecting the Commands of Allah (Exalted be He) and His Messenger (peace be upon him) lead to the adjustment of worldly life and the Hereafter as previously mentioned.

All Muslims should ask Allah (Exalted be He) to grant their country guidance and success, be sincere to it and supportive in doing good, and never fail or become bored of doing that. They should also use wisdom,

good manners and kind words. Perhaps, Allah (Exalted be He) would make them blessed in their Da`wah and advice and they would become a reason for guiding whoever is destined to be guided by Allah, whether it is a prince, ruler or others who have power in their countries. Allah (Exalted be He) renders the guidance of a person, who has authority beneficial to the people and the countries, since many people tend to take that person as their example. The Prophet (peace be upon him) said, ﴾Whoever guides to something good will have a reward similar to that of its doer.﴿ It is authentically reported that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar to invite the Jews to Islam, ﴾If Allah guides aright even one man through you, that is better for you than possessing the most valuable of camels.﴿

This is a great blessing which is only achieved by truth, sincerity and patience, along with being aware of violent behavior, which repulses people from Al-Haqq the Truth) and causes Fitnah (trials) and evils. Rather, whoever calls to Allah (Exalted be He) should seek the proper means that could help people accept and apply the truth. A Muslim should also strive to achieve all that reforms their worldly life, religion, and family, for there is an absolute right upon a person to guide their family to the right and reform them, as Allah (Glorified be He) says, ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴿

Accordingly, you should work hard to adjust your family that is represented in your spouse, children, brothers and sisters, as you should work hard to teach, guide, direct and warn them against what Allah (Exalted be He) has prohibited, since you are responsible for them, according to the saying of the Prophet (peace be upon him), ﴾All of you are guardians and are responsible for your charges. An Imam (ruler) is the guardian of his charges and is responsible for them; a man is the guardian of his family and is responsible for them; a woman is the guardian of her husband's house and is responsible for it; and a servant is the guardian of his master's belongings and is responsible for them.﴿ He (peace be upon him) also said, ﴾All of you are guardians and responsible for your charges.﴿

We should work hard to adjust them to be sincere to Allah (Exalted be He) in all their actions, follow the Messenger of Allah (peace be upon him) honestly and believe him, observe Salah (Prayer) and other acts prescribed by Allah (Glorified be He), and keep away from what Allah (Exalted be He) has forbidden.

(Part No. 27; Page No. 135)

Everyone should sincerely fulfill their duties; a woman should work hard and so should the man, as adjusting the family is one of the most important things. Allah (Exalted be He) has said to His Prophet (peace be upon him), ﴾And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].﴿ He (Glorified be He) says about His Prophet Isma`il, ﴾And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.﴿ ﴾And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him.﴿

You should follow the Prophets and pious people in attending to your families, whether your spouse, parents, grandparents, siblings or children. You should also work hard to encourage them to be upright; command your children to offer Salah at the age of seven; and moderately beat them for abandoning it at the age of ten to help them obey Allah (Exalted be He) and maintain their Salah on time until they come to abide by Allah's religion and come to know Al-Haqq, as authentically reported in the Sunnah of the Messenger of Allah (peace be upon him).

Each one of us has to undertake this role; all men and women have to help each other in virtue and righteousness regarding the adjustment of families.

(Part No. 27; Page No. 136)

They should also warn children against what may harm them, so they get to know what Allah (Exalted be He) has obligated on them, whether boys or girls. They should also forbid what Allah (Exalted be He) has prohibited them from doing such as abandoning Salah, drinking Khamr (intoxicants) and drugs, smoking, shaving or trimming the beards, Isbal (lengthening and trailing clothing below the ankles), practicing Namimah (tale-bearing) and Ghaybah (backbiting), listening to songs, or any sort of prohibited entertainment in addition to other acts of disobedience.

This is a person's duty towards their sons, sisters, and other members of the family.

Cooperation in righteousness and piety is obligatory, since Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿

He (Glorified be He) also says, ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿

Those are the winners among men and women in earlier times, the present and the future; they are the ones who have true Iman (faith) in Allah (Exalted be He) and His Messenger (peace be upon him), and then fulfilled it by observing good deeds, offering Allah's Commands and avoiding His Prohibitions. They also recommended one another to stick to Al-Haqq by calling to Allah, teaching people, guiding them and recommending each other to patience.

They are the winners of salvation and the companions of happiness in

(Part No. 27; Page No. 137)

the worldly life and in the Hereafter, just as Allah (Exalted be He) says, ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴿ This means that they

love each other; they do not backbite each other; break each other's trust; or even harm, oppress and falsely testify against each other, in addition to other words and actions that contradict friendship and love.

They are well-beloved fellows who cooperate in all goodness. Allah (may He be Praised and Glorified) then says, ﴿they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾ i.e. they do not keep silent about resisting evil or falsely praise people; rather, each one of them enjoins their fellows to do good and forbids them from evil, using kind words and good manners. Then, Allah (Glorified be He) says, ﴿they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger.﴾

This is the condition of the true Mu'mins (believers); they abide by Allah's religion, avoid His Prohibitions and Hudud (ordained punishment for violating Allah's Law). Furthermore, they guide people to good, advise them with kind words and good manners along with having sincerity towards Allah (Exalted be He) and enduring patience.

This is how a Mu'min pursues his life affairs; they do not impose a burden on people; they gain lawful earnings through buying and selling; they do whatever

adjusts their life, such as planting like the Ansar (Helpers, inhabitants of Madinah who supported the Prophet, may Allah be pleased with them), or buying and selling like the Muhajirun (Emigrants from Makkah to Madinah, may Allah be pleased with them); they do not rely on others and trouble them by asking; rather they strive to do without people by the support of Allah; they take the lawful means for earning their livelihood and work hard to earn their sustenance in a permissible and lawful way such as selling, buying, planting, or any other permissible job such as being a blacksmith, a carpenter, a tailor, making bamboo and the like; or by means of working for others in farms, construction, etc. Thus, they use the body, which is a grace from Allah (Exalted be He), in obeying Him and His Messenger (peace be upon him) and in lawfully earning that with which Allah (Exalted be He) suffices them from people. They are also permitted to take lawful medicine with which Allah (Exalted be He) supports them to protect their health and body.

To sum up, it is permissible for a Muslim to take the lawful means that benefit their worldly life, Hereafter, health, and help them gain Halal (lawful) earning and quit ill-gotten gains to be in need of no one, for the Prophet (peace be upon him) said: ﴿A strong believer is better and dearer to Allah than a weak one and both are good.﴾ Then he (peace be upon him) said: ﴿Observe that which benefits you, seek help from Allah, and do not slacken; if anything befalls you, do not say: 'Law' (if) I had done so and so, such and such would have happened; rather say: Allah willed! What He wills, He does!

(Part No. 27; Page No. 139)

For 'Law' opens the 'gate' for Satan.﴾ (Related by Imam Muslim in his Sahih 'authentic' Book of Hadith).

Moreover, the Prophet (peace be upon him) said: ﴿Nobody has ever eaten better food than that which one has earned by working with their own hands, and the Prophet of Allah, Dawud (David) used to eat from the earnings of his manual work.﴾ (Related by Al-Bukhari in his Sahih Book of Hadith). The Prophet (peace be upon him) was also asked: ﴿What type of earning is the best? The Prophet (peace be upon him) answered: The work of a person's own hand and every pious sale.﴾ (Related by Al-Bazzar and declared Sahih by Al-Hakim).

O servant of Allah, you have thus, to strive to seek for Halal sustenance and earning and do away with people. You must seek to gain Halal earning away from cheating, fraud, and lying. You have to earn what is permissible by being truthful and fulfilling your trust. The foregoing applies regarding buying, selling, trade, smithery, bamboo making, writing, building or any other permissible work. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿The two parties doing a transaction have the option (of cancelling it) until they part. If they are honest and disclose (any defects in the sold object), their transaction will be blessed, but if they lie and conceal (defects),

(Part No. 27; Page No. 140)

the blessing will be wiped out.﴾ (Agreed upon by Imams Al-Bukhari and Muslim).

I ask Allah by His Most Beautiful Names to guide us and all Muslims to whatever pleases Him, to keep everyone firm on the truth, support His Din (religion), raise His word, and to set aright the conditions of all the Muslims everywhere. I ask Him (Exalted be He) to entrust the affairs of Muslims to the best among them, guide their rulers to all that pleases Him and achieves goodness for their countries and peoples. May Allah (Glorified be He) support them in all that is good, set aright their retinue for them, and make them guiding, guided, righteous, and calling to righteousness. May Allah help our rulers to rule His servants in accordance to His Shari`ah (Islamic law) and make the Ummah (Muslim nation) abide by it. May Allah protect our rulers from the insinuations of the Satan and the straying Fitnahs (temptations), for He is the Most-Able to do this. I also ask Allah (Exalted be He) to grant Muslims everywhere the comprehensive understanding of their Din and the firm abidance by it. May Allah guide all Muslims to help one another in righteousness and piety and to do whatever pleases Him! May peace and blessing be upon Allah's Servant and Messenger; our Prophet Muhammad, his family, Companions and whoever follows them in righteousness!

Q 1: I like calling people to Allah (Exalted be He) and I am eager to do so but my style of calling is not so good. Is it sufficient for me to choose a religious audio lecture

(Part No. 27; Page No. 141)

for a certain scholar to give as a gift to my relatives and Muslims in general?

A: Yes. If such a lecture is given by a scholar who is well-known for his sound creed and vast knowledge, you will have done a good job when giving it to Muslims as a present and will have a reward similar to that which they receive as the Prophet (peace be upon him) said: ﴾One who guides to something good has a reward similar to that of the person who does it.﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith). There is no harm if you speak about what you know concerning the truth and do so with a good style. For example, you can urge people to offer prayer in congregation, to pay Zakah, and warn them against backbiting and slandering, disobeying one's parents and severing ties of relationship and the obscene acts that Allah (Exalted be He) has forbidden, because these things and others like them are known to all Muslims, scholars and others.

Q 2: I ask your Eminence to encourage Du`ah (callers to Islam) and knowledge seekers to hold lessons and lectures in all parts of the country, because it was noticed that they eschew going to some areas where there is a lack of callers and laziness on the part of knowledge seekers, who are reluctant to hold lessons and lectures.

(Part No. 27; Page No. 142)

This results in the spread of ignorance and unawareness of the Sunnah (whatever is reported from the Prophet), acts of Shirk (associating others with Allah in His Divinity or worship) and Bid`ah (innovation in religion). May Allah protect you!

A: There is no doubt that it is obligatory on scholars everywhere to propagate the truth and the Sunnah and to teach people. They should not neglect doing that. Moreover, the people of knowledge should spread the truth through holding lessons in Masjids (mosques) around them, even if they are not appointed as their Imams (the one who leads congregational Prayer). As for Fridays' sermons delivered by Imams of Masjids, every Imam has to take care of the Friday sermon and prepare it according to the needs of people and clarify what may be unknown for them regarding the affairs of their Din (religion). Imams also have commitments towards their neighbors and other people. They have to enjoin good, forbid evil, call to Islam, and teach the ignorant with kindness and wisdom. Once scholars keep silent and do not give advice or guide people, the ignorant will speak just to misguide themselves and others. It is authentically reported that the Prophet (peace be upon him) said: ﴾Allah does not take away knowledge by taking it away from (the hearts of) the people, but He takes it away by the death of the religious learned men until none of them remains. People will thus, take as their leaders ignorant persons who when consulted

(Part No. 27; Page No. 143)

will give their verdict without knowledge so they will be deviated and will deviate people.﴿ (Related by Imam Al-Bukhari in his Sahih Book of Hadith). May Allah protect us and all Muslims against every evil!

What is mentioned above indicates that it is obligatory on the people of knowledge in villages, cities, and tribes of these countries and everywhere to teach people and guide them according to the teachings of Allah (Glorified and Exalted be He) and His Messenger (peace be upon him). They have to enquire about things that they do not know and refer to the Noble Qur'an, the Sunnah, and the sayings of people of knowledge.

A scholar continues to learn until he dies. They learn to know things that they do not know and refer

to the proven sayings of people of knowledge so as to give their verdict, teach people and make Da`wah (calling to Islam) with insight.

One needs to learn until their death, even if a person is one of the Sahabah (Companions of the Prophet). Everyone needs to acquire knowledge and comprehension of the Din in order for them to know and learn. Thus, all the Muslims are required to study and reflect on the Noble Qur'an, the authentic Hadith and their commentaries, and consult the scholars' views to benefit from them, know what one does not know, and to teach people what Allah (Exalted be He) taught them, whether in their houses, schools, institutes, universities,

nearby Masjids, buses, planes, or anywhere else, even in the cemetery if the person attends a burial while people are still waiting. In such case, one should remind them of Allah (Exalted be He) as the Prophet (peace be upon him) used to do.

The point is that scholars have to take the opportunity at every suitable place or gathering not to miss the chance to remind people and teach them with good words and a nice way. Scholars must have ascertainable knowledge and beware of speaking without knowledge in the Name of Allah. May Allah grant us success!

Q: Some secularists speak badly about Du`ah and some of the seekers of knowledge. They also speak in the matters of Shari`ah (Islamic law) despite their lack of knowledge. This matter has spread among the public and has confused them. Could you please clarify this issue? May Allah protect you!

A: It is obligatory on Muslims to keep their Din (religion) safe and free from all doubts. They should not follow the false views of anyone; whether written Fatwas, broadcast, and so on. The foregoing is equally applied to all speakers; secularist or not. It is obligatory to verify the source of the Fatwa because not all the people who give Fatwa are qualified, but a person must ascertain the proofs.

The point is that a believer must keep his Din safe and pure and should not rush things. A person must not take

Fatwa from unqualified people. Rather, they must ascertain their sources in order to seek the truth. They have to ask the scholars who are known for being firm on piety and for their good knowledge so that their Din is safe and free from all doubts. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿ Thus, we have to ask scholars who know Qur'an and Sunnah, not those accused of violating the teachings of the Din, who do not have good knowledge or who are known for their diversion from the path of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

Q: Guidance of people is a fruit of spreading the knowledge of the Shari`ah (Islamic law) among them. Unfortunately, we see that falsehood is more rampant in mass media and education. What is the stance of scholars and Du`ah (callers to Islam) on this?

A: We should remember that the spread of falsehood existed in every age; there is wisdom behind this which is shown by Allah in which He (Glorified and Exalted be He) says: ﴿And most of mankind will not believe even if you desire it eagerly.﴾ And: ﴿And if you obey most of those on the earth, they will mislead you far away from Allâh's Path.﴾

However, this varies from one place to another; in some countries it is more widespread, and in others it is not.

(Part No. 27; Page No. 146)

In this life, most people are not guided to what is right, but as mentioned above this varies from one place to another. So, Muslim scholars have to be extremely active; more active than those who follow falsehood. They should promote right, and call to it wherever they are, e.g. in transportation vehicles, streets, and so on. Moreover, they should resist evil with good conduct and wisdom. Allah (Glorified and Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾ And: ﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴾ In addition, the Prophet (peace be upon him) said: ﴿One who guides to something good has a reward similar to that of its doer.﴾ And: ﴿Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴾ .

(Part No. 27; Page No. 147)

Yet, it is not permissible for Muslim scholars to be silent on this matter, by leaving these fields for immoral, ignorant people, and those who practice Bid`ahs (innovation in religion). If people are negative about this matter, evil and Bid`ahs will be more prevalent which in turn will result in the disappearance of good, right, and the Sunnah (action following the example of the Prophet).

To conclude, scholars should speak up saying what is right, and call to it. Moreover, they should denounce evil, and warn against it, and be equipped with knowledge and deep insight. Allah (Glorified and Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴾ Before entering the field of Da`wah (calling to Islam) they should seek knowledge through studying, asking scholars about ambiguous matters, and attending knowledge-teaching sessions. Moreover, they should recite the Qur'an regularly with contemplation, and refer to the Prophet's Hadiths. If they do this, they will help in spreading knowledge through evidence as they have received. Also, they should be in a state of modesty and sincerity, and have a good intention. They should care about spreading knowledge actively, and guiding people to what is right. This is the responsibility of scholars wherever they are whether they are young or old. They should spread the truth that is based on

Shar`y (Islamic legal) texts, endear it to people, and alienate and warn people against evil.

Allah (Glorified and Exalted be He) says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴾ And: ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾

Thus, Muslim scholars, wherever they are, should call to Allah, guide people to what is right with good conduct, so that their Da`wah may succeed, and all people will be on the right way and safe from the plots of their enemies. Allah is the One sought for help.

5- Da`wah to Allah and the recommended way to do it

In The Name of Allah, The All-Merciful, The Ever-Merciful. Praise is due to Allah, the Lord of the worlds, and the good result is for the righteous. Peace be upon Allah's Messenger and slave, the leader of Al-Ghurr-ul-Muhajjalin (people with light on the feet) and Imam of callers to Allah, our Prophet and Imam, Muhammad ibn `Abdullah, and upon his family, companions and those who follow his path and observe his guidance till Doomsday.

I thank Allah (Glorified and Exalted be He) for granting me this chance to meet with Muslim brothers in this blessed place, Makkah Al-Mukarramah in Al-Bayt Al-`Atiq (the Old House: another name for the Ka`bah) with the aim of cooperation in goodness, giving advice, recommendation of Da`wah (Islamic call) to Allah and elaboration on its outcomes, benefits and manners. I ask Allah (Glorified be He) to bless our meeting, correct all our hearts and deeds and grant us understanding of His Religion and adherence to it. I implore Him to set right the affairs of all Muslims everywhere, entrust them to pious rulers and grant them the comprehension of the religion and adherence to it, for He is the Most Honorable. Then, I express my appreciation to those in charge for Umm Al-Qurah University and on the top of them our dear brother the president of the university

professor Rashid ibn Rajih, for inviting me to attend this meeting. May Allah guide everyone to what pleases Him, bless their efforts, make them serviceable and successful and protect us against the misleading troubles and unpredicted difficulties, for He is All-Hearer, Ever Near.

O brothers of religion, the title of this lecture is "Da`wah to Allah (Glorified be He) and the recommended way to do it". No doubt that Da`wah to Allah has a great merit and is among the most important obligations and duties on Muslims in general and scholars in particular. Da`wah to Allah is the mission of Prophets (peace be upon them all), who were the eminent Du`ah (callers to Islam) and it is the way of Allah's Messengers and those who followed them to the Day of Judgment. It is evidently indispensable, for the whole Ummah (Muslim nation) needs it badly; Muslims should be informed of the importance of learning Allah's Religion, adhering to it and keeping away from all that contradicts it or disagrees with its perfection, diminishes its reward or affects their faith.

It is necessary for scholars who are acquainted with the Shari`ah (law) of Allah wherever they are to call people to Allah, as people need it badly everywhere in the world and especially at this time when we suffer from estrangement of Islam, lack of righteous scholars and the spread of the ignorant, evildoers and corrupters.

Those who have knowledge of the rights of Allah (Exalted be He) and His Religion should make every effort in Da`wah to Allah and be patient in undertaking it with the hope of reward from Him. They should not be negligent or lazy in this concern, for Allah (Exalted be He) made it obligatory on scholars to clarify the religion to people and on common people to accept the truth, take advantage

of scholars and accept their advice. Allah (Glorified be He) says, ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿

Accordingly, the best people in speech are those who call to Allah, guide people to their Lord, teach them the religion and show restraint in this regard. The best people are those who call to Allah, act upon what they call people to, and their actions correspond with their words. Those who do so are the most righteous and beneficent of people and on the top of them are the Prophets of Allah (peace be upon them) and those who follow in their footsteps from the true scholars of righteousness.

Also, everyone who seeks knowledge is in no way absolved from this but they have to undertake the matter of Da`wah to Allah in keeping with their capacity and knowledge even Da`wah is an individual obligation on them, if there is no one other than them to forbid evil. If there are others along with them, Da`wah to the right becomes a collective duty; if some people undertake this task, the whole of community is absolved and if they do not, all of them will be sinful.

(Part No. 27; Page No. 152)

A true scholar is the one who advises people for the sake of Allah and calls them to Allah in their homes, Masjids (mosques), roads and elsewhere.

Da`wah (call to Allah) is definitely necessary and indispensible in all places; one should observe it in a plane, a car, a train, and so on. It is required to take care of one's family at first for Allah (glory be to Him) says, ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴿ Also, He (Exalted be He) says to His Prophet and close friend, Muhammad (peace be upon him): ﴾And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].﴿ Also, He (may He be Exalted and Glorified) says, ﴾And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.﴿ ﴾And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him.﴿ Thereupon, a person should concern himself with his parents, offspring, brothers and others; he should teach them and

(Part No. 27; Page No. 153)

call them to Allah, enjoin upon them what is right and forbid them from what is wrong. Allah (Glorified be He) says, ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).﴿ Allah (Glorified be He) then says: ﴾And it is they who are the successful.﴿ This means that whoever has this characteristic is the true successful. Allah (Exalted be He) commands Da`wah in some Ayahs (Verses) and urges people to do it. Allah, (Exalted be He) says, ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)﴿ Allah (Glorified be He) also says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Allah (Exalted be He) clarifies that Da`wah to Him with sure knowledge is the way of the Prophet (peace be upon him) and those who follow him from scholars. Allah (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿

It is obligatory on everyone to pay attention to this task and scholars are expected to give it the great care

(Part No. 27; Page No. 154)

and especially when there is need for it as nowadays when we are living at a time of alienation of Islam due to the decrease of knowledge and scholars who are aware of the Sunnah (whatever is reported from the Prophet) along with an increase in evils and sins and the spread of kinds of disbelief, misguidance and atheism. Therefore, scholars should exert more effort in calling people to Allah (Exalted be He) and guiding them to what they were created for including Tawhid (belief in the Oneness of Allah/monotheism), obedience to Allah, fulfilling His Obligations and abandoning sins.

Allah (glory be to Him) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿

Allah (Glorified be He) also says: ﴾O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴿ Allah (Glorified and Exalted be He) also says: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ This obligatory `Ibadah (worship), for which Allah created us and commanded us to do through the Messenger (peace be upon him) who were sent to illustrate it for people and call them to it. Consequently, it must be clarified for people by scholars. `Ibadah means Islam, Huda (guidance), Iman (Faith/belief), Birr (righteousness) and Taqwa (fearing Allah as He should be feared). The aim of the creation of people is to obey Allah (Exalted be He) and His Messenger (peace be upon him), which is represented in observing commands and prohibitions for His sake Alone. This obedience is included in `Ibadah when it is done with submission and humility to Allah (Exalted be He), and on the other hand `Ibadah is nothing but submission and compliance with Allah (Exalted be He) by observing His Commands and avoiding His Prohibitions.

(Part No. 27; Page No. 155)

The fundamentals of `Ibadah are Tawhid, sincerity, worshipping Allah Alone, and believing in His Messengers (peace be upon them) headed by their Imam and the last Prophet, Muhammad (peace be upon him), and following that fulfilling other orders and avoiding prohibitions. This is `Ibadah and Taqwa and that is Islam concerning which Allah (Exalted be He) says, ﴾Truly, the religion with Allâh is Islâm.﴿ This is also Iman about which Allah (Glorified and Exalted be He) says: ﴾O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم)﴿ The Prophet (peace be upon him) said, ﴾Faith (Belief) consists of more than seventy branches (i.e. parts),﴿ ﴾the most excellent of which is the declaration that there is none worthy of worship but Allah, and the humblest of which is the removal of what is injurious from the path.﴿

Iman, Huda, Islam, `Ibadah and Birr are equivalent in meaning, which is obeying Allah (Exalted be He) and His Messenger (peace be upon him) and adhering to the religion of Allah and doing so is compliance with all these meanings. Allah (Exalted be He) says, ﴾whereas there has surely come to them the Guidance from their Lord!﴿ Whoever

(Part No. 27; Page No. 156)

adheres to the religion of Allah is observing Birr as He (may He be Exalted)says, ﴾but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day﴿ Allah (Glorified be He) also says: ﴾but Al-Birr

(is the quality of the one) who fears Allâh.) Allah (Glorified be He) also says: (Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise);) Hence, Da`wah to Allah (Exalted be He) is a call to Birr, Taqwah, Iman, Islam and guidance.

Every scholar should pay attention to this matter, clarify it to people, and reveal the essence of their religion, which is the obedience to Allah (Exalted be He) and His Messenger (peace be upon him), for this is the `Ibadah that is the objective of creation. Allah (Exalted be He) called it Huda (guidance) in His Saying: (whereas there has surely come to them the Guidance from their Lord!) He also called it Birr in His Sayings: (but Al-Birr (is the quality of the one) who fears Allâh.) (but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day) (Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise);) Also, He called it Islam

(Part No. 27; Page No. 157)

in His saying: (Truly, the religion with Allâh is Islâm.) He (Glorified be He) says: (And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.)

Da`wah (call) to Allah (Exalted be He) is a call to `Ibadah, for which we are created, a call to diligent obedience to Allah and a call to Islam, Birr and Iman. Calling people to Tawhid, sincerity and fulfilling Allah's Orders and avoiding His Prohibitions is nothing but the core of Islam and it is called `Ibadah, Taqwah, obedience to Allah (Exalted be He) and His Messenger (peace be upon him), Birr, Huda, and so on. All these designations have similar meanings.

Callers to Allah, mainly scholars, are required to simplify this matter to people and elaborate on it whether during Friday sermons, lectures and general talks and occasions. They should make use of these gatherings and clarify the matter of their religion due to

(Part No. 27; Page No. 158)

the bad need to this along with the lack of knowledge and knowledgeable persons and the urgent need for explanation. Also, learning and direction should take place through every possible means of communication such as correspondence, compilations, radio, mass media, and so on, and a scholar should pave every possible way through which he can disseminate knowledge whether by compilation, delivering sermons or writing small books and pamphlets that are useful for people.

A true scholar should fill his time with Da`wah to goodness and should not be distracted from calling people and informing them about the religion of Allah (Exalted be He). They are required to obey Allah and call people to Him and in the meantime, show forbearance when doing so, as the Prophet (peace be upon him) did. Allah (Exalted be He) says, (Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).) If scholars sincerely desire to be among the true people of knowledge, they should call to Allah (Exalted be He) with sure knowledge and be useful to people and to themselves and in return they will take the reward of those who abide by their Da`wah. This is a great bounty, because the caller to Allah (Exalted be He) receives the same reward of those who follow him. The Prophet (peace be upon him) said in the authentic Hadith narrated by Muslim: (One who guides to something good has a reward similar to that of its doer.)

(Part No. 27; Page No. 159)

This is a great favor and hence, if a person calls a non-Muslim to Islam and he responds and

embraces Islam, he takes a reward similar to the reward of this man. Similarly, if one calls a Mubtadi` (one who introduces innovations in religion), a usurer, a drunkard, a person who is undutiful to his parents, or a backbiter and they obey, he will receive the same reward and this is a great favor from Allah (Exalted be He). (One who guides to something good has a reward similar to that of its doer.) There is another Hadith in which the Prophet (peace be upon him) said, ("If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, his punishment will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect".) This is among the most authentic Hadiths that was related by Muslim on the authority of Abu Hurayrah (may Allah be pleased with him).

O slave of Allah, when you call to a matter of goodness, you will receive a reward similar to that of those who follow your call and if you call to a matter of evil, you will receive the same sin and punishment. May Allah save us from this! It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that the Prophet (peace be upon him) said to `Aly when he sent him to Khaybar: (If Allah guides one person through you, it will be better for you than red

(Part No. 27; Page No. 160)

(expensive) camels.") This is a great benefit, for if one of the Jews followed `Aly and embraced Islam at his hand, this would be better for the latter than red camels. This is not specifically for `Aly but for all people because if a person goes somewhere and invites people there to the way of Allah (Exalted be He) and His Messenger (peace be upon him), then one of them answers the call and follows the guidance, this is better in reward for the caller than red camels i.e. better than the whole world. In our country, there are non-Muslim who came to work here, if it is possible for a scholar to go to them and invite them to Islam, this is so good; if they follow him and Allah (Exalted be He) grants them guidance at his hands, he will receive the same reward as them. However, Da`wah to Allah (Exalted be He) has a useful and great outcome whether with non-Muslims, sinners or anyone else. There may be people who are not evildoers but are lazy and negligent, and a person's Da`wah may help them recover their activity and do good deeds and on the other hand, he will receive the same reward as them.

As for the manner of Da`wah, Allah (Exalted be He) clarified it; that is to convey call in wisdom, knowledge, insight, and kindness apart from cruelty and roughness. This is proper way of Da`wah, except when dealing with wrongdoers and transgressors who must be treated strictly but those who accept Da`wah and listen to the caller and do not object or transgress, should be treated kindly. Allah (Exalted be He) says

(Part No. 27; Page No. 161)

in His Noble Book: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) Wisdom means knowledge i.e. understanding the Book of Allah and the Sunnah of the Prophet (peace be upon him) while fair preaching refers to recommendation and intimidation to explain the great goodness included in obeying Allah (Exalted be He) and embracing Islam and the bad consequences of haughtiness and rejection of truth. Arguing in a way that is best refers to showing proofs in a peaceful way, if there is a doubtful matter that should be clarified. In case of argument, a true caller to Allah (Exalted be He) should argue in the way that is best to show forbearance and dignity. Allah (Exalted be He) says in another Ayah (Verse from the Qur'an): (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a

way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿

According to the Ayah, those who do wrong and transgress, are to be dealt with in another way. However, one should adhere to gentleness and mildness as long as the other party listens and responds or negotiate in a proper way. Anyhow, one should not give up forbearance, fair preaching and presenting evidence provided by the Shari`ah and peaceful argument. Allah (Exalted be He) says: ﴾and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم]﴿ The Prophet (peace be upon him) said: ﴾Virtue is a kind disposition.﴿

(Part No. 27; Page No. 162)

Allah (Exalted be He) praises the Prophet (peace be upon him) concerning the matter of Da`wah. He (Exalted be He) says: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿ Our Prophet (peace be upon him) is the most perfect person in his Da`wah and Iman. If he was severe and harsh-hearted, people would have broken away from him, so what do you think of yourself? One should be patient and persistent and should not react forcibly to bad answers or harshness, even swearwords but one should adhere to gentleness and mercy and observe what Allah (Exalted be He) says to Musa (Moses) and Harun (Aaron) when He sent both of them to Pharaoh: ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ Perhaps your invitee accepts admonition or fears Allah (Exalted be He). It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾O Allah, who (happens to) acquire some kind of control over the affairs of my people and is kind to them, be kind to him, and who (happens to) acquire some kind of control over the affairs of my people and is hard upon them, be hard upon him.﴿ The Hadith includes both a pleasant promise in case of kindness and great warning in case of harshness. The Prophet (peace be upon him) said: ﴾Anyone who is deprived of kindness

(Part No. 27; Page No. 163)

is deprived of all good.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾Adhere to kindness; kindness does not become a part of anything without adorning it, and is not withdrawn from anything without marring it.﴿

It is obligatory upon the caller to Allah to show forbearance and use kind and good manner while calling Muslims and non-Muslims. The same is true when calling rulers and common people but it is more assured in the case of rulers as they need more gentleness and mercy; perhaps they accept right and enforce it. Also, a Mubtadi` (one who introduces innovations in religion) who gets used to Bida`ah or a sinner who gets used to wrongdoings, one should be patient in dealing with such people till the Mubtadi` abandons his Bida`ah and abides by the proofs; and a sinner identifies the harms of his sins and their bad outcomes, accepts what is right and gives up wrongdoings.

Indeed, among the most useful means for accepting what is right is using a good style when calling others while a violent and bad style is among the most dangerous means that make people reject the truth and stir up troubles, causing injustice and bringing about problems.

However, among the invalid ways of Da`wah is

(Part No. 27; Page No. 164)

is demonstrations, which cause great harm for the callers to Allah. It is a fact that street marches, protests and demonstrations are not the right ways to achieve reformation and Da`wah but the proper way is advising rulers and those in authority through visiting and correspondence but not through engaging in violence and demonstrations. The Prophet (peace be upon him) stayed thirteen years in Makkah and did not make a demonstration or a march nor did he threaten people to destroy their property or kill them.

Violent ways harm Da`wah and those who undertake them stand as an obstacle in its way to prevent it from being spread and circulated. This also causes presidents and those in authority to act against the Da`wah with every possible means. It is right that those who engage in demonstrations and marches aim at goodness but the opposite is true. Following in the footsteps of the Messengers and their followers, regardless of how long this takes, is better than an act that harms the Da`wah and weakens it or even destroys it. My advice to every caller to Allah is to use kindness in their speech, letters and all their acts concerning Da`wah and to observe mercy with every person unless they exceed the limits. There is no better way for Da`wah than that of the Messengers, for they are the best model and the Imams. There was among them Nuh (Noah) who stayed among them a thousand years less fifty inviting them to Allah (Exalted be He), as well as Hud, Salih, Shu`ayb and

Ibrahim (Ibraham) and other Messengers who remained patient and called their people to Allah (Exalted be He), then He destroyed their people with their sins and saved His Prophets and their followers.

O caller to Allah, you have a good example in those Prophets and specially in Prophet Muhammad (peace be upon him), who endured the evils of the disbelievers in Makkah patiently and in Madinah where there were the Jews, hypocrites and those who did not embrace Islam among Al-Aws and Al-Khazraj till Allah (may he be Exalted) guided them and made it easy to expel the Jews and the hypocrites died with their grudge and malice. The caller to Allah should observe such people and use leniency and avoid violence and every thing that may cause evil to Da`wah or its people. Allah (Exalted be He) says to His Prophet Muhammad (peace be upon him): ﴿Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will and be in no haste about them (disbelievers).﴾

I implore Allah by His Most Beautiful Names and Attributes to guide us, you and all Muslims to useful knowledge and good deeds and the best way to call to Him. May He guide our scholars and callers to the truth everywhere to have useful knowledge, grant them success and help them abide by the way of the Prophet (peace be upon him) in calling to Him and informing people of His Religion, for He is the Most Honorable One. May Allah's Peace and Blessings be upon

His slave and Messenger our Prophet Muhammad and upon his companions and those who follow them rightfully till the Day of Judgment.

6- Da`wah and its impact on society

Praise be to Allah and peace and blessings be upon the Messenger of Allah and upon his family and companions.

Allah (Exalted be He) has elevated the status of Du`ah (callers to Islam) and praised them, as He (Glorified be He) says, ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ Undoubtedly, this praise encourages them, eases the hardships of Da`wah (calling to Islam) and motivates them to implement this task. `Abdul-Razzaq narrated on the authority of Ma`mar that Al-Hasan Al-Basry (may Allah be merciful with him) recited the following Ayah (Qur'anic verse): ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness))﴿ and commented as follows: The Ayah refers to Allah's beloved, Allah's ally, Allah's chosen servants and the best of creation,

(Part No. 27; Page No. 167)

who obeyed Allah (Exalted be He), called people to obey Allah also, and did good deeds saying we are of the Muslims. This is the successor assigned by Allah (Exalted be He).

No doubt that the messengers (peace be upon them all) are the chief callers to Allah and are worthy of having the characteristics mentioned by Al-Hasan (may Allah be merciful with him). Our Prophet (peace be upon him), the best, the master and the seal of the prophets, is the most deserving of these characteristics. Muhammad ibn `Abdullah ibn `Abdul-Muttalib (peace be upon him) conveyed the Message, fulfilled the Trust, and endured the suffering of Da`wah patiently and perfectly until Allah (Exalted be He) made this religion superior and completed His bounty on people. Hence, people entered the religion of Allah in multitudes due to his Da`wah. Afterwards, his honorable Sahabah (the Prophet's companions) adopted this great path and followed his guidance. They believed in the Da`wah and helped the flag of Islam fly around the world. They were perfectly truthful and endured the hardships of Da`wah and Jihad (fighting/striving in the Cause of Allah) while showing no sign of weakness and persistence to achieve the tasks of Da`wah and Jihad under any circumstances. The Sahabah became an excellent example that people should follow in Da`wah and Jihad, teaching useful knowledge and doing good deeds. As a result, they overcame their enemies, achieved their goals and scored a great success in all fields.

They, after the messengers,

(Part No. 27; Page No. 168)

are the most worthy of praise and of the characteristics mentioned above by Al-Hasan. Everyone who adopts their path and patiently endures the hardships of Da`wah and strives to achieve this goal is to share the praise mentioned in the Ayah and the characteristics that Al-Hasan ascribed to the callers to the truth. It is authentically that the Prophet (peace be upon him) said, ﴾The person who guides to something good has a reward similar to that of the person who does.﴿ And: ﴾If anyone calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness)

without their reward being diminished in any respect...) (The two previous Hadith were related by Muslim in his Sahih (authentic) Book of Hadith).

When he (peace be upon him) sent `Aly (may Allah be pleased with him) to Khaybar, he (peace be upon him) said to him: (By Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable camels.) (Agreed upon by Imams Al-Bukhari and Muslim).

This Hadith and the other reports that convey the same meanings alert the callers to Islam and participants in Jihad to the purpose of Jihad and Da`wah. The aim of Du`ah is to guide humans, take them out from darkness, help them give up acts of Shirk (associating others with Allah in His Divinity or worship) and worshipping the creation to convert Islam and worship the true deity, Allah, the Truth, The One that no one but Him is worthy of worship.

(Part No. 27; Page No. 169)

He Alone deserves to be worshipped. The purpose of Da`wah and Jihad is not to shed blood, take money and enslave women and offspring. However, if the disbelievers refuse to accept the truth and insist on adhering to disbelief and do not give the Jizyah (poll tax required from non-Muslims living in an Islamic state) while they are humble, the Muslims are allowed to fight them, take their money and enslave their women and offspring. Those offspring will be used in obeying Allah (Exalted be He) and taught the teachings of religion and will avoid the sure reasons that lead to torment and suffering. Thus, the Muslims escape the disbelievers' plans and enmity against the spread of Islam and making it reach peoples and hearts. Undoubtedly, this is one of the great merits of Islam realized by a just and knowledgeable person, whether a Muslim or a non-Muslim, and this is out of Allah's mercy. Allah, the Wise and the Knower, made Islam a religion of mercy, kindness, justice and equality, which makes it suitable for every time and place and excel all human laws and systems.

If the minds of all humans are gathered to bring forth something similar to or better than this religion, they would not be able to do so. Exalted is He who has prescribed it, as He is All-Wise, Just, and All-Knowing about the benefits of His slaves. The teachings of this religion have nothing to do with vanity and foolishness and address sound minds and instincts.

(Part No. 27; Page No. 170)

Dear Muslim brother who seeks the truth, you are advised to ponder on the Qur'an and the Sunnah of your Prophet (peace be upon him) to learn the upright Islamic teachings, the rational rulings and good morals. Your breast is expanded, your heart is healed and you are guided to the right path.

We ask Allah (Exalted be He) to set right the affairs of all Muslims, to give them good understanding of the religion and to make the truth victorious through them. May Allah grant the Muslim rulers success to do what benefits the country and their subjects and support them in Da`wah for He is the One Who is Capable of doing so. May Allah grant us success! May Peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

7- Ranks of Da`wah to Allah

In the Name of Allah. Peace and blessings be upon the Messenger of Allah.

Indeed, Da`wah (calling to Islam) is one of the most important obligations of Islam. It is the practice of the messengers and their followers until the Day of Resurrection. In fact, Allah (Exalted be He) has commanded people to practice Da`wah

(Part No. 27; Page No. 171)

and praised those who do so. Allah (Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾ Allah (Exalted be He) also says: ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ Dear reader, note how Allah (Exalted be He) commands Muslims in the first Ayah (Qur'anic verse) to practice Da`wah showing its many stages, so that a Da`y (caller to Islam) has a clear vision while calling different types of people.

For example, someone may be willing to do good but is heedless. This person needs to be invited wisely by showing him the Truth, guiding and inviting him to the immediate and deferred benefits of following it. In this case, he will accept the invitation and become heedful and hasten to follow the Truth. Another type of people may renounce the Truth and be preoccupied with other things; those people need fair preaching including some inspiration, disheartening and showing them the immediate and deferred benefits of following the Truth, as opposed to misery, corruption and bad consequences. This method may lead them to follow the Truth and abandon their

(Part No. 27; Page No. 172)

false ways.

No doubt, this is a serious endeavor that requires the Da`y to show patience, forbearance and leniency with others, following the example of the best caller, Prophet Muhammad (peace be upon him). A third type of people is deluded with a doubtful matter which hinders him from understanding and following the Truth. This type needs to be approached and argued with in a good way to understand the Truth and remove doubts from their minds. A Da`y should be extra lenient with this type and must be patient when arguing with them until all doubts are removed by introducing various evidence and providing sufficient and clear explanation that agrees with the recipient's language and customs. Not everyone understands Arabic well, even if he is a scholar, for someone may be misguided in understanding a ruling due to having a different language, custom or tradition and this may lead to error and attributing words to Allah (Exalted be He) and His Messenger (peace be upon him) ignorantly.

You can imagine the great evils that may come out of such a behavior whether in this world or in the Hereafter. Therefore, the Da`y is in dire need of understanding the religion, grasping the rulings of Shari`ah (Islamic law) and knowing the languages and customs of those who are called to Allah

(Exalted be He). Thus, a Da`y should expand their knowledge about the Qur'an and Sunnah (whatever is reported from the Prophet)

(Part No. 27; Page No. 173)

and exert every effort to understand the Commands of Allah (Exalted be He) and His Messenger (peace be upon him). Furthermore, they should master the Arabic language and the Sirah (the Prophet's biography) from his mission until his death. In this way, a Da`y will be able to guide people to the required Islamic morals and deeds in the Qur'an and Sunnah. As much effort exerted and patience a Da`y shows, he will be praised by Allah (Exalted be He) Who says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds﴿

This noble Ayah shows that callers to Allah are the best people in speech, if they support their words with righteous deeds and adhere to Islam out of love, true belief, and joy in this great blessing. Only in this case, will those, who are invited, be influenced by the Da`wah, benefit from it and love the callers for guiding them to the Truth. On the other hand, there are callers whose deeds belie their speech. They will not be praised by Allah and their Da`wah will yield no fruits. Rather, Allah hates them and people curse them and renounce their Da`wah. Allah (Exalted be He) says:

(Part No. 27; Page No. 174)

﴾O you who believe! Why do you say that which you do not do?﴿ ﴾Most hateful it is with Allâh that you say that which you do not do.﴿ Allah (Exalted be He) also reproaches the Jews saying: ﴾Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴿ In this Ayah, Allah (Glorified be He) shows us that a Da`y doing other than what they are preaching is not acceptable neither by reason nor by Shari`ah. How can any reasonable and religious person accept it?

O Allah! Guide us to what pleases You and let us be among those who are guided by the Truth and who apply it. You are the Most Generous One to be asked and the Best One to respond.

Advice to all Muslims

From `Abdul `Aziz ibn `Abdullah ibn Baz to every Muslim, who may see it. May Allah guide them and me to the path of His believing servants! May Allah save them and me from the path of those who have incurred Allah's anger and those who have gone astray, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

(Part No. 27; Page No. 175)

Indeed, the reason for these words is to advise and remind Muslims according to Allah's (Exalted be He) statement: (And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.) And: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) The Prophet (may Allah's Peace and Blessings be upon him) also says: (Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the Muslim leaders and common Muslims.) The Prophet (may Allah's Peace and Blessings be upon him) also says: (A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers.) The Prophet (may Allah's Peace and Blessings be upon him) also says: (The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any of its limb aches, the whole body aches, because of fever and sleeplessness.) Knowing this, it should be evident to you all what has befallen the Muslims regarding

(Part No. 27; Page No. 176)

their inadvertence and turning away from what they were created for and most of them busying their times with developing this worldly life and enjoying its pleasures and forgetting the Hereafter and preparing themselves for it, which resulted in their disunity, disagreement, hatred, malice and allying with and fighting against others for the sake of this worldly life and its immediate pleasures, and not undertaking the honor of establishing the religion and taking provision for the Hereafter. This resulted in various evils including diseases of the hearts and the death of many of them, because the life and the health of the hearts lie in remembering Allah, preparing to meet Him, holding fast to His orders, revering, loving and fearing Allah, and seeking His reward, as Allah (Exalted be He) says: (O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life) And:(And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).) And: (Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of

Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?》 The life, health, light,

(Part No. 27; Page No. 177)

bloom, strength, and steadfastness of the hearts correspond to their believing in Allah (Exalted be He) and loving Him and their longing to meet Him and obeying Him and His Messenger, whereas their death, disease, darkness and confusion correspond to their ignorance of Allah (Exalted be He) and His Right and their keeping away from obeying Him and His Messenger (peace be upon him) and turning away from remembering Him and reciting His Book. Overtaking the hearts this way, Satan manages to keep them far away, to stir up their desires, and to sow harmful seeds in them, which destroy their life and light and keep them away from every good and drive them to every evil, as Allah (Exalted be He) says: 《And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him Shaitan (Satan - devil) to be a Qarîn (a companion) to him.》 《And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!》 And: 《That He (Allâh) may make what is thrown in by Shaitân (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).》 And: 《Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ' (evil deeds, illegal sexual intercourse, sins)》 And: 《and make promises to them." But Satan promises them nothing but deceit.》 It is obligatory upon us all to turn in repentance and in obedience to Allah (may He be Praised) and give life to our hearts through loving, revering, and fearing Allah and hoping for His mercy, and longing for Him, and obeying Him and His Messenger (peace be upon him),

(Part No. 27; Page No. 178)

and loving and hating others for His sake, and allying with, loving and supporting the believers and hating the disbelievers and the hypocrites and fighting against them and being wary of their treachery, deception and not to rely on them or long for the things they were given for enjoyment, as these are the splendor of this worldly life that will perish soon. Allah (Exalted be He) says: 《"And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.》 《"And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"》 《Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad صلى الله عليه وسلم and at the faithful believers]》 《Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the Muttaqûn (the pious)."》 《Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the Muhsinûn (good-doers - See V.2:112)."》 And: 《And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.》 And: 《Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.》 And: 《Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers).》

(Part No. 27; Page No. 179)

It is reported in the Hadith that he (peace be upon him) said: ﴿ The most evident signs of faith are love and hate for the sake of Allah ﴾ It is reported that the Prophet (peace be upon him) said: ﴿If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.﴾ Once the servants turn to Allah in obedience and repentance from their past sins and remain steadfast in obeying Him and His Messenger (peace be upon him), Allah (Exalted be He) will gather their hearts on guidance and order their affairs, grant them victory against their enemies, give them what they like and ward off from them what they hate, and endow them with glory and dignity both in this world and in the Hereafter. Allah (Exalted be He) says: ﴿If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴾ And: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾ ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾ And: ﴿But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers﴾ And:

(Part No. 27; Page No. 180)

﴿Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴾ ﴿Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴾ There are many Ayahs and Hadiths stressing this meaning.

I advise and recommend both you and me with some matters:

First: To meditate and contemplate the reason for which Allah created us. Allah (Exalted be He) says: ﴿Say (to them O Muhammad صلى الله عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم)﴾ And: ﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.﴾ ﴿Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.﴾ And: ﴿Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?﴾ i.e. neglected without being given orders or prohibited from doing some things. There is no doubt that every Muslim knows that he is not created without purpose; rather, he is created to worship Allah alone and obey Him and His Messenger (peace be upon him). Allah (Exalted be He) says: ﴿And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴾

(Part No. 27; Page No. 181)

And: ﴿O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴾ Allah (may He be Praised) commands all

people and jinn to perform what He created them for. He sent Messengers and revealed Scriptures to clarify and call to this. Then, Allah (Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât﴿ And: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ And: ﴾Worship Allâh and join none with Him (in worship)﴿ And: ﴾This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed.﴿ Every discerning person should pay the utmost attention to the mission for which he was created, to give it priority over everything else, and to beware of preferring the worldly life to the Hereafter, whims to guidance, and obeying one's desires and Satan to obeying the King, the Merciful. Allah (Exalted be He) has strictly warned His servants against this,

(Part No. 27; Page No. 182)

saying: ﴾Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).﴿ ﴾And preferred the life of this world (by following his evil desires and lusts),﴿ ﴾Verily, his abode will be Hell-fire;﴿ ﴾But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.﴿ ﴾Verily, Paradise will be his abode.﴿

Second: My second piece of advice for both you and myself is to recite the Glorious Qur'an by night and day keeping in mind to meditate and try to understand its glorious meanings that purify the heart and warn against following desires and Satan. Allah (may He be Praised) sent down the Glorious Qur'an as guidance and admonishment, giving glad tidings and warning, teaching and leading to the right and as a mercy for all servants. Those who abide by it and follow its guidance are prosperous and will be safe, whereas those who turn away from it are the losers who will be ruined. Allah (Exalted be He) says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ And: ﴾this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴿ And: ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ And: ﴾Say: "It is for those who believe, a guide and a healing."﴿

(Part No. 27; Page No. 183)

It is reported in an authentic Hadith that the Prophet (peace be upon him) said: ﴾I am leaving among you two weighty things: First: the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.﴿ The Prophet (peace be upon him) urges to recite the Book of Allah and awakens one's desire for it. The Prophet (peace be upon him) said in his Khutbah (sermon) in the Farewell Pilgrimage: ﴾I am leaving you that which if you adhere to it, you will not go astray: the Book of Allah.﴿ The Prophet (peace be upon him) said: ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ The Prophet (peace be upon him) said to his Companions: ﴾Which of you would like to go out every morning to Bathan or Al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? They said: Messenger of Allah, we would all like to do it. Upon this he said:

(Part No. 27; Page No. 184)

Does not one of you go out in the morning to the Masjid (mosque) and learn or recite two Ayahs (Qur'anic verses) from the Book of Allah? That is better for him than two she-camels, and three Ayahs are better (than three she-camels), and four Ayahs are better for him than four (she-camels), and so on.) All these Hadiths are authentically reported from the Prophet (peace be upon him).

The Ayahs and Hadiths on the virtue of the Qur'an and encouragement of its recitation, learning, and teaching are numerous and well-known. What is meant by its recitation is to meditate and try to understand its meanings and to act accordingly, as Allah (Exalted be He) says: (Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?) And: ((This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.) You - may Allah have mercy with you - should hasten to recite the Book of your Lord, meditate its meanings and enrich your time and sessions with this. The Noble Qur'an is the strong rope of Allah and His straight path. Whoever adheres to it will have a way to Allah and to His Abode of honor, whereas whoever turns away from it will be miserable in the world and in the Hereafter. Beware, may Allah be merciful to you,

of what may turn you away from the Book of Allah and divert you from remembering Him including newspapers, magazines and books that bring more harm than benefit. If a person needs to read any such books, let him allot a specific time for this to just read what one needs and another specific time for reciting and listening to Allah's Book to listen to the words of the Lord, remedy the diseases of hearts, and seek help in obeying the Creator and Nourisher, Who can harm and benefit, give and prevent. There is no God or Lord except Allah Alone.

Among the things that one should beware of is attending gatherings for entertainment and singing or for listening to unwholesome radio stations and sessions involving gossip and speaking evil about people. What is worse and more harmful than this is going to the cinema and suchlike and watching lewd films that render the heart diseased and divert one from remembering Allah and reciting His Book and result in embracing vicious manners and abandoning good ones. By Allah, they are the most severely harmful, the ugliest and the causes of a bad end among the instruments of entertainment. Beware, may Allah be merciful to you, of them and of sitting with their people or being content with their abhorrent work. Whoever invites people for such things will bear his own sin and the sins that are equal to those who went astray because of them. A man calling to Batil (vain) or abstaining from the truth will bear his own sins and sins, which are similar to the sins of those who followed him.

There is a Hadith authentically narrated from the Prophet (peace be upon him) in this regard. May Allah guide us and all Muslims to His Right Path. He is All-Hearer, Ever Near.

Third: Honoring the Sunnah (whatever is reported from the Prophet), showing keenness to listen to it, and attending gatherings where the Book of Allah is recited and the Hadith of the Messenger of Allah (peace be upon him) are related are so important matters. The Sunnah is integral to the Qur'an; it serves the purpose of explaining its meanings and clarifying the details of its rules that Allah (Exalted be He) established for His servants. Therefore, it behooves every Muslim to honor the Hadith of the Prophet (peace be upon him) and be keen on memorizing and studying as many of them as he can. A Muslim is also recommended to frequently sit with the people of Hadith, as a person sitting with such people shall never fail or be miserable. Allah (Exalted be He) says, ﴾He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh﴿ Allah (Exalted be He) also says, ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ The Prophet (peace be upon him) said, ﴾"When you pass by the gardens of Jannah (Paradise), avail yourselves of them." The people asked, "O, Messenger of Allah! What are the gardens of Jannah?" He replied, "The circles of Dhikr (Remembrance of Allah)."﴿

(Part No. 27; Page No. 187)

Scholars said that the circles of Dhikr are those in which the Qur'an is recited and the Hadith of the Messenger of Allah (peace be upon him) are narrated, and where what Allah has made lawful, what He has prohibited and the related details of Shari`ah (Islamic law) rules and their types are clearly demonstrated. So, avail yourselves of attending such gatherings and show utmost respect and care of the Qur'an and Hadith. You should also act upon what you have learned and inquire about what you are confused and uncertain about, so that you can know that which is proven to be right and act accordingly, and know that which is proven to be wrong and avoid it. In this way, you will be among those adequately knowledgeable about religion. The Prophet (peace be upon him) said, ﴾If Allah wants to do good to a person, He makes them comprehend religion.﴿ He (peace be upon him) also said, ﴾If a person does any act for which there is no sanction from our behalf, that is to be rejected.﴿ He (peace be upon him) also said, ﴾Whoever treads a path in search of knowledge, Allah would make that path easy for them, leading them to Jannah. Whenever a group of people assemble in a Masjid (mosque) to recite the Book of Allah, learn and teach the Qur'an (among themselves), there would descend upon them tranquillity; mercy would cover them; the angels would surround them; and Allah makes a mention of them in the presence of those near Him. If a person is slow-paced in doing good deeds, their (high) descent does not make them go ahead.﴿ We implore Allah

(Part No. 27; Page No. 188)

to guide us all to that which pleases Him and bestow His Favors upon all Muslims by making them comprehend religion and do their duty toward Him, Who is the Lord of all the worlds. We implore Him to give victory to His Religion, keep His Word supreme and safeguard all of us from misguiding temptations and Satanic intrigues. Verily, He is All-Hearing, Responsive. As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah's peace and blessings be upon our Prophet Muhammad, his family and Companions!

The duty of cooperation in righteousness and piety

Praise be to Allah. May peace and blessings be upon Allah's Messenger Muhammad and upon his family, his Companions, and the followers of his guidance!

I praise Allah (Glorified and Exalted be He) for endowing us with this meeting, that is for Muslim brothers and noble sons, so as to cooperate with each other in righteousness and piety, advise each other to truth, and exchange advice for the sake of Allah (Glorified and Exalted be He). I want to thank the Islamic University of Imam Muhammad ibn Su`ud for inviting me to participate in this lecture. Also, I want to thank the good brother Shaykh Muhammad ibn `Abdul-Razzaq Al-Darwish for inviting me to attend this meeting. May Allah (the Exalted) bless all their efforts, make it a blessed meeting,

(Part No. 27; Page No. 189)

help us all benefit from it, and make it a means to help us worship Him, stick to His religion, and advise His servants for His sake. He is the best One asked for help.

The title of the lecture is "Cooperation in righteousness and piety". It is really an inclusive lecture that includes all goodness. Praise be to Allah that you are of those who are concerned about achieving this goal. Allah (may He be Praised and Exalted) enjoined His servants to cooperate in righteousness and piety and forbade them to cooperate in sin and aggression when Allah (may He be Praised and Exalted) saysin surah Al-Ma'idah: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

Every Muslim all over the world has to observe this deed and care for it so much, because this is the basis for the best interests of society, its cooperation in Al-Birr and At-Taqwâ (virtue, righteousness and piety), its keeping away from evil, its being aware of responsibility, and its not exceeding the limit that should not be exceeded. There are many Qur'anic texts to that effect including His (Glorified and Exalted be He) saying: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ This great brief Surah

(Part No. 27; Page No. 190)

includes great meanings, one of them is advising one another to the truth i.e. cooperating in righteousness and piety. The successful blessed people in all times and places are those who achieve these four traits indicated by the Surah. They are to be secured from all kinds of loss.

Every Muslim should achieve such characteristics, abide by and call for them. These characteristics are the sincere belief in Allah and His Messenger in such a way that implies devotion to Allah in `Ibadah (worship), believing what He (may He be Praised) tells us, testifying to His Oneness and the

truth of the mission and message of the Prophet (peace be upon him). It also implies doing good deeds. Verily, faith is utterance and action which increases through good deeds and decreases through committing sins according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Truthful faith implies the belief of one's heart, the declaration of one's lips, and the deeds of one's organs. The heart shall have love, devotion, fear, hope, and longing for Allah in addition to loving good for Muslims, such as supplicating to Allah for them. Also, it implies doing good deeds with one's outward faculties. It includes utterance and action, increases through good deeds, and decreases through committing sins as mentioned above.

It implies a third matter that is advising one another to the truth. Such a matter is implied in both doing righteous deeds and in faith. Yet, Allah emphasized it by mentioning it by itself so as to show its significance. Verily, advising one another to the truth has a significant importance i.e. cooperation in righteousness and piety, advising one another for the Sake of Allah, guiding people to what benefits them, and forbidding them from what harms them.

Faith also implies a fourth matter; that is advising one another to patience. Thus, this great Surah contains all types and foundations of good and all means of happiness.

Consequently, cooperation in righteousness and piety means cooperation to achieve faith through utterances, actions, and beliefs. When righteousness is accompanied by piety, they indicate fulfilling the obligatory duties and abstaining from the Haram (prohibition) means, fulfilling the obligatory duties, attaining good, and hastening to and achieving it. Piety is to abstain from what is Haram (prohibition) and forsake evil. Referring to just one of these two words away from the other refers to the whole religion as well. Thus, when mentioning piety absolutely, we refer to the whole religion and when mentioning righteousness absolutely, we refer to the whole religion. This is according to Allah's (Glorified and Exalted be He) saying: ﴿but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day﴾ to His saying: ﴿Such are the people of the truth and they are Al-Muttaqûn (the pious).﴾ In another Ayah (verse), Allah (Exalted be He) says: ﴿but Al-Birr (is the quality of the one) who fears Allâh.﴾

Cooperation in righteousness and piety is to cooperate in achieving what Allah and His Messenger ordered to be done, whether in the form of words, deeds, or creed, and to give up all forbidden matters that Allah and His Messenger prohibited, whether in the form of words, deeds, or creed. Every one; male or female, are in need of this cooperation. This cooperation is their means to happiness and salvation in this life

and in the Hereafter as well as safety from all kinds of ruin and corruption. One's share of this winning will be equal to the degree of one's faithfulness and devotion. Similarly, one's share of loss matches with one's negligence in this matter. Thus, observing all these matters will bring a person the whole reward and observing some of them will bring a person some reward. The one who will not carry out these four matters with full awareness will miss all good and will be liable to total loss. The person who misses some of them is liable to loss as much as he misses to achieve these four matters.

There is no doubt that scholars are the most entitled to achieve such matters. This is to be done by cooperating in righteousness and piety with faithfulness, sincerity, devotion, patience, and perseverance. This is because the common people may not be able to do so due to their lack of religious knowledge. They cannot perform except a little of this according to their knowledge. However, scholars are able to do so more than others. The more one knows about Allah, His Messenger and His religion, the more one has duties and responsibilities.

In this regard, Allah (Glorified and Exalted be He) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ Being Auliyâ' (helpers, supporters, friends, protectors) of one another entails advising one another,

cooperating in righteousness and piety, recommending one another to the truth, recommending one another to keep patient to achieve it, and being careful of all that is contrary to this alliance or what weakens it. The believers, men and women, are the supporters of each other for Allah's Sake. This is obligatory upon all. Every believer has to guide his Muslim brother/sister to good, advise, and warn him/her against all kinds of evil. In this way, you achieve your support to your Muslim brothers/sisters by cooperating with them in righteousness and piety, advising them in everything good you know about, hating for them anything bad you know about, and helping them do good and forsake evil. You are also happy at the good they attain and are sad at the loss they may experience. This is out of the brotherly relationship between you.

Thus, the Prophet (peace be upon him) says: ﴾None of you will believe until he loves for his brother what he loves for himself.﴿ This is reported by Al-Bukhari and Muslim from the Hadith narrated by Anas (may Allah be pleased with him). The Prophet (peace be upon him) also says: ﴾A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other." While saying so the Prophet (peace be upon him) clasped his hands interlacing his fingers.﴿ (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) also says: ﴾The similitude of believers in regard to

their mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches because of sleeplessness and fever.﴿ (Agreed upon by Al-Bukhari and Muslim).

These three Hadiths and other Hadiths of the same meaning are great principles that make it obligatory upon you to love every good for your brother, hate for him every evil, advise him wherever he might be. He is your supporter and you are his supporter. In this regard, Allah (may He be Praised) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴿ The same meaning is also narrated by Muslim in his Sahih (book of authentic Hadiths) from Tamim Al-Dary (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims.﴿ In this great Hadith, the Prophet (peace be upon him) tells us that the entire religion is giving advice. Giving advice means devotion in one's actions and avoiding cheating and disloyalty.

Due to the greatness of one's alliance and love to one's brother, one should sincerely advise and guide him to what is good.

This includes the saying of Arabs "Dhahab nasih", nasih here means sound and free from extraneous material.

They also say: "`sal nasih" i.e. a pure honey that is free from trickery and cheating. In this respect, it is narrated by Al-Bukhari and Muslim from the Hadith of ﴾ Jarir ibn `Abdullah Al-Bajaly (may Allah be

pleased with him) that he said I gave the pledge of allegiance to the Prophet to offer prayers perfectly, pay the Zakat (obligatory charity), and be sincere and true to every Muslim.﴿

It is incumbent upon the scholars and the seekers of knowledge to recognize such meaning and put it into force, due to their knowledge and virtue. They are also the successors of the Messengers whose role was to clarify the truth, call for it, and give advice sincerely for the sake of Allah and His servants. Verily, those who know are not equal to those who know not. In this regard, Allah (Glorified and Exalted be He) says: ﴾Are those who know equal to those who know not? It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).﴿ The most sincere in giving advice to people are the Messengers (peace be upon them) and the Prophets and then the Scholars come next to them, because they are the heirs and successors of the Prophets in good, giving advice, inviting to Allah, and enduring harm patiently.

Enjoining good and forbidding evil is part of this advice. Therefore, Allah (Glorified and Exalted be He) says in the previous Ayah:

﴾enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).﴿ This implies calling for good and guiding to it, teaching the ignorant and guiding the stray to the way of righteousness. Allah (Glorified and Exalted be He) says: ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ There is no one better than the one who calls to Allah and does righteous deeds. Allah (Glorified and Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Allah (may He be Praised) made it clear in another place that Islamic knowledge is indispensable, because the one who calls for Allah must have knowledge so as not to harm either himself or people. Allah (may He be Praised and Exalted) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge﴿

Thus, the one who invites people to Allah and guides them to what is good must be sure of what he enjoins or forbids. The Messenger (peace be upon him) made it clear that the one who calls people to Allah is to have reward equal to those whom Allah guides through him, which is a great good. The Prophet (peace be upon him) says: ﴾One who

guides to something good has a reward similar to that of its doer.﴿ (Related by Muslim is his Sahih). The Prophet (peace be upon him) says: ﴾If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect. If anyone invites others to follow error, their sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect.﴿ (Related by Muslim).

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Sahl ibn Sa`d (may Allah be pleased with him) ﴾that the Prophet (peace be upon him) said to `Aly ibn Abu Talib, the Commander of the believers (may Allah be pleased with him) when sending him to Khaybar: "Invite them to Islam and inform them of what is obligatory upon them from

the rights of Allah. By Allah, if Allah guides aright even one person through you that is better for you than to possess the red camels" i.e., most valuable of camels.) This is great goodness. What the Prophet meant was that this is better than the whole world. The Arabs used to honor the red camels and deemed them as the best of their properties. That is why the Prophet (peace be upon him) gave it as an example.

Brothers and sons, you are in pressing need for devotion in this matter. You need to be active and patient to achieve it according to the texts you have just heard and

(Part No. 27; Page No. 198)

other similar texts. You have to be sincere and careful in choosing the best behavior humbly. Remind that a servant is at great risk. In this way, one invites people to Allah, spreads good, gives advice, and helps others in righteousness and piety, and preserves modesty away from being arrogant and self-conceited. One should always be on guard and urge himself it to do every good and warn against every evil. One should not be proud, boastful, or arrogant due to one's work. Rather, one is to understand that this is the favor of Allah upon one to do so. Allah (may He be Praised and Exalted) says: (They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.)

Cooperation with one another in righteousness and piety and giving advice to one another entail calling to good and helping to achieve it. It also entails warning against evil and keeping away from evildoers. Thus, do not help your Muslim brother to do what incurs Allah's Wrath! Do not help him commit any sin! Rather, advise him to give it up and warn him against its evils. Such a behavior stems of righteousness and piety. But if you help him to sin and facilitate its way before him, then you will be a person helping him in sin and transgression, whether this sin is committed by words or actions, such as neglecting Salah,

(Part No. 27; Page No. 199)

Zakah, fasting, pilgrimage, disobedience to both parents or one of them, severing one's relatives, shaving one's beard, Isbal (letting one's clothes [garment] down beyond the approved limit [one's ankles]), lying, backbiting, abusing, cursing, and suchlike sins, whether committed by either words or actions. This is according to Allah's (may He be Praised) saying: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) Sin includes all types of sins.

As for transgression, it means going beyond the limits prescribed by Allah, transgressing against people, or transgressing against what is prescribed by Allah, either in excessiveness or diminution. Bid`ah (rejected innovation in religion) is an act of transgression, because it is an addition to what Allah prescribed. A person who practices Bid`ah is to be called a transgressor. The same rule is also given to a person who oppresses people or neglects what Allah has revealed; they transgress the Commands of Allah. Committing sins makes one a sinner, while transgressing what is prescribed by Allah, performing what Allah prescribed in excessiveness, and oppressing Allah's servants are forbidden transgressions and sin. Allah (Exalted be He) says: (but do not help one another in sin and transgression.) Allah (may He be Praised and Exalted) ends this Ayah reminding us to fear Him and warning against the severity of His punishment. Allah says: (And fear Allâh. Verily, Allâh is Severe in punishment.) The meaning is 'beware of the consequences of

(Part No. 27; Page No. 200)

cooperating in sin and aggression'. You should not neglect cooperation in righteousness and piety. The outcome will be severe punishment for those who disobey His Commands, commit the prohibited matters, and transgress the limits He prescribed.

May Allah with His Most Sublime Names and Attributes guide us all to cooperate with each other in righteousness and piety and be sincere in that! One should start with oneself, because a person who calls to Allah's Way is an example to be followed. A seeker of knowledge is an example. Thus, he should judge his deeds in everything and earnestly seek to reform his intention so as to do every good and keep away from any evil. This will be more useful in one's calling to Allah and giving advice for His Sake. It is more proper for people to receive his advice and benefit from his call, guidance, and enjoining of good and forbidding of evil.

May Allah grant us success! May Allah's Peace and Blessings be upon His slave and Messenger, our Prophet Muhammad, his family, Companions, and those who followed them righteously!

Advice for King Faysal ibn `Abdul-`Aziz concerning Da`wah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to His Majesty King Faysal ibn `Abdul-`Aziz, may Allah guide him to all goodness and bless his life!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

May Allah protect you! Your Highness assumes a high post, which is the hope of the Muslims after Allah (Glorified and Exalted be He), as you rule the Qiblah (direction faced for Prayer towards the Ka`bah) of the Muslims and the place where the Messenger of Allah (peace be upon him) migrated. From this blessed place, the Message began and enlightened the world; the first generation of Muslims carried the responsibility to enlighten the whole world and they sacrificed themselves and their money in the Cause of Allah, so the world submitted to them and Islam prevailed.

Being the ruler of this blessed country and having inherited

the legacy of your noble predecessors, you should undoubtedly bear the responsibility of Da`wah (calling to Islam) and Jihad (fighting in the Cause of Allah) as much as possible. As you have done this, praise be to Allah that He granted you success to do it.

Allah (Exalted be He), who is the Most Truthful One, warns the Ummah (nation) against hiding Al-Haqq (the Truth) and encourages them to perform Jihad and Da`wah in His saying, ﴾(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it﴿ He (Exalted be He) also says, ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴿ He (Glorified and Exalted be He) also says, ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day﴿ He (Exalted be He) also says, ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ The Prophet (peace be upon him) said in his Khutbah (sermon) which he delivered in the Farewell Hajj, ﴾Let those who are present convey to those who are absent.﴿ He (peace be upon him) also said, ﴾Convey

(my teachings) to the people, even if it is a single sentence.) Praise be to Allah, there are many means of communication at this time throughout the whole world, which facilitates Da`wah. Your Majesty is the one now responsible for conveying Allah's orders to His Servants, which is undoubtedly a great responsibility that requires serious efforts, patience and persistence.

On the occasion of the twenty-fifth anniversary of the establishment of the United Nations, which will be next June and to which the kings and presidents of the member countries are invited to deliver a speech, I implore Your Majesty that you seize this opportunity to perform Da`wah and call for referring to Shari`ah (Islamic law) in this meeting that shall be attended by most of the Islamic world leaders as well as others. You should also clarify to them the merits of Islam: it is the true religion, which is perfect for every time and place; it leads to the benefit of this world and the Hereafter; it is the religion of happiness and success and the only way to save humanity, which is lost, from the darkness of ignorance to the shore of

safety. It is the only way to solve all the problems of humanity. You should also explain that the Message of Prophet Muhammad (peace be upon him) is general to all people and that whoever obeys him enters Jannah (Paradise) and whoever disobeys him enters Hellfire, which clears your conscience and establishes evidence against them.

I hope that Your Majesty gains high rank and glory in this world and wins high ranks in Jannah in the afterlife.

Out of my love to you and to all Muslims, exchange of sincere advice in cooperation in righteousness and piety, and desire to spread Islamic Da`wah among the people, I decided to remind you of this important matter. Your Majesty knows the reality and the corruption, dissolution, atheism and deviation that have afflicted the world.

I hope that you take care of this matter and apply it. May Allah set right your affairs; help you set right the affairs of others; guide you and help you guide others; increase your honor in this world and in the Hereafter; make you beneficial to the people and save them from Kufr (disbelief) and misguidance and lead them to righteousness and guidance due to your call. He is the Most Generous One.

As-salamu `alaykum warahmatullah wabarakatuh

Vice President of the Islamic University in Madinah

(Part No. 27; Page No. 205)

11- Advising a prince in the occasion of the start of his assignment to some regions in the Kingdom of Saudi Arabia

From Abdul Aziz Bin Abdullah Ibn Baz to His Royal Highness the noble prince, may Allah grant him success Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

To commence:

May Allah safeguard you. I knew that His Majesty, the king (may Allah safeguard him) assigned you as a prince at the region of (.....). I thus congratulate your Highness for this royal confidence and I ask Allah (Glorified be He) to enable you to meet the expectations of His Majesty, the king. May Allah grant you more success and guide you to the truth in your words and actions. On the other hand, it is well known that ruling is a great responsibility and danger for the Prophet (peace be upon him) said: ﴾It is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection, except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently).﴿

(Part No. 27; Page No. 206)

Thus, I advise Your Highness and myself to fear Allah, continue following the guidance of His Din (religion), to be a good example that calls to every goodness, to care greatly for the affairs of the Muslims and their Din, and to support and encourage the Committees for the Propagation of Virtue and the Prevention of Vice (CPVPV). Undoubtedly, the success of the foundation mentioned above and the growth of its activities are based on the help of Allah (Glorified be He) then the assistance and support of Muslim authorities while enjoining such Committees to verify the soundness of their work and to show kindness regarding all their different affairs.

One important matter is to hasten to apply the Shar`y (islamic legal) rulings firmly and strictly and to instruct the concerned authorities to do the same, so that every one obtains their rights without any hardship or difficulty.

Another important issue is to continue performing Salah (prayer) in congregation and to command officers and workers to do the same, so that they all become good examples leading to goodness.

Moreover, it is also important that Your Highness make the best use of your time and check the Muslims' needs personally so that you care for them in the best manner.

Finally, I ask Allah by His Most Beautiful Names and Supreme Attributes to guide you to all

(Part No. 27; Page No. 207)

goodness. May He help you to fulfill all the obligations of your position, grant you a good Bitanah

(advisors, consultants, protectors, helpers, friends, etc.), and make you a means to support the truth and its people and abandon falsehood and its people. May Allah make us and you amongst the guiding and the guided people for He (Exalted be He) is able to do whatever He wills. As-salamu `alaykum warahmatullah wabarakatuh.

President

The Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

A call to let only qualified professors

give lectures in the university

This letter is from `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable Minister of Higher Education Shaykh Hasan ibn `Abdullah Al Al-Shaykh,

May Allah safeguard him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

It is known that the university offers various religious and academic curricula and there are many professors, who teach these curricula. Some of them are originally from other countries and have been raised on certain unacceptable ideas. It is university students who are mostly affected

(Part No. 27; Page No. 208)

by these ideas, since most of them are not equipped with enough knowledge or insight to face such doubtful matters. When I was invited by some universities to give lectures, I realized that the students are in dire need of care and you are responsible for them.

On this basis, I suggest we give the matter due attention by unifying lectures on all universities and stipulating they should be given by suitable professors from the city in which each university is located. Furthermore, when there is need for a rare specialization, the university must invite scholars with this specialization even if from other countries and facilitate their visit. Your Excellency can coordinate the matter with the responsible religious authorities to carry out this mission. Moreover, it is important to inform different universities to select the professors who will deliver the lectures. I ask Allah to bless your efforts, benefit others through them, guide us all to what pleases Him, and set right the affairs of His servants.

As-salamu `alaykum warahmatullah wabarakatuh.

Chairman

of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance

13- A piece of advice to the chieftains of Al-Qarzat clan

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable Shaykhs A.S., S.S., S.B. and A.M.D., may Allah guide them all to what pleases Him and set right their affairs and mine in this world and in the Hereafter. Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I have been informed that some Muslim brothers were imprisoned by you for undertaking Da`wah (calling to Islam); warning people against worshipping Awliya' (pious people), seeking their help and making vows to them; calling to destroying domes and anything built over the graves as they are of the means leading to Fitnah (temptation) and exceeding the proper limits in relation to the dead. I was very annoyed to hear it as well as every Muslim who heard the news. Allah (Glorified be He) revealed the Qur'an and sent His Messenger Muhammad ibn `Abdullah (peace be upon him) to invite people to worship Allah alone and warn them against worshiping other creatures such as prophets, angels,

Awliya' and others. Indeed, the Messenger of Allah (peace be upon him) declared the truth, warned people against Shirk (associating others with Allah in His Divinity or worship) and ordered

them to sincerely worship Allah alone. Allah (Glorified and Exalted be He) says, ﴾And your Lord has decreed that you worship none but Him.﴿ He (Exalted be He) says, ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ He (Exalted be He) also says, ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Glorified and Exalted be He) also says, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ He (Exalted be He) also says, ﴾And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?﴿ ﴾And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.﴿ Allah (Exalted be He) told His Prophet (peace be upon him), ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿

Allah's saying: ﴾and I am the first of the Muslims.﴿ means that he is the first of this Ummah (nation), as each prophet enters Islam ahead of his Ummah. The Prophet (peace be upon him) also said in a Hadith Sahih (authentic Hadith), ﴾Allah's right on His servants is that they worship Him and not associate others with Him in `Ibadah (worship), and their right on Him is that He would not torment those who worship none besides Him.﴿ He (peace be upon him) also said, ﴾Whoever dies while still invoking a partner with Allah will enter Hellfire.﴿ He (peace be upon him) also said, ﴾Allah cursed the Jews and the Christians; they turned the graves of their prophets into places of `Ibadah.﴿ It is related by Muslim in his Sahih Book of Hadith on the authority of Jabir (may Allah be pleased with him) that he said, ﴾The Messenger of Allah (peace be upon him) forbade the plastering of

graves, sitting on them, and building over them.﴿ Dear esteemed Shaykhs, all of the previous Ayahs (Qur'anic verses) and Hadith show the obligation of sincerely worshiping Allah alone, that He (Glorified be He) is the Only One Worthy of all acts of `Ibadah such as Du`a' (supplication), seeking help, sacrificing animals, making vows, Salah (Prayer), Sawm (Fast) and other acts of `Ibadah. Offering these acts or any of them to other than Allah is considered Shirk. Furthermore, the mentioned Hadith prove that it is not permissible to build Masjids (mosques) or any building over the graves or to plaster them. These deeds may lead to exceeding the proper limits regarding the dead and worshipping them apart from Allah, as some ignorant people do. Bearing all that in mind, it is your role to aid, support, and protect the Du`ah (callers to Islam) against their enemies, as this is among the ways of supporting Allah's religion and practicing Jihad (striving in the Cause of Allah). Allah (Glorified and Exalted be He) says, ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ He (Exalted be He) also says, ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

The Prophet (peace be upon him) said, ﴾Whoever among you sees something abominable should rectify it with the hand. If they do not have strength enough to do it, they should do it with the tongue. If they do not have strength enough to do it, they should (abhor it) from the heart, and that is the least of Iman (Faith).﴿ The greatest evil is Shirk and all the ways leading to it, then Bid`ahs (innovations in religion) and misdeeds. It is your duty to forbid that which Allah has forbidden and to enjoin that which Allah (Exalted be He) and His Messenger (peace be upon him) have enjoined. This is the way to achieve happiness, safety, pride and honor in this world and in the Hereafter. May Allah let us all be among the supporters of Al-Haqq (the Truth), the callers to guidance, and those who are guided, for He is All-Hearing and Responsive.

I hope you will take the initiative and intercede with the authorities to set those Du`ah free, if they are truly imprisoned. Spare no effort to help anyone undertaking Da`wah to true and pure Islam and warning against Shirk, superstitions and Bid`ahs prohibited and fought by Islam. If you have some doubts concerning their opinions, convey them to me so that I can clarify the matter and present evidence from the Qur'an and Hadith reported from the Messenger of Allah (peace be upon him)

or acknowledge the mistake. This is because our main aim is to present and invite to Al-Haqq with which Allah (Exalted be He) sent Muhammad (peace be upon him) and to show falsehood and warn people against it, according to Allah's saying (Glorified be He),﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ He (Glorified be He) also says, ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿

I ask Allah to purify our hearts and fill them with God-fearing and with love for Him and for His Messenger and believing Servants, which is free from Shirk and superstitions. May Allah guide us to His Right Path, for He is Powerful over everything. As-salamu `alaykum warahmatullah wabarakatuh. May Allah's peace and blessings be upon His servant and Messenger, our Prophet Muhammad ibn `Abdullah, his family and Companions.

Deputy Chairman of the Islamic University of Madinah

(Part No. 27; Page No. 215)

Message to a prince from the Gulf States

From `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable prince, may Allah grant him success and let Al-Haqq (the Truth) be victorious with his support! Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Some sincere advisors wrote to me about a grave that is being worshipped instead of Allah in your country. Attached is a copy of his letter along with two photos of the said grave. I hope Your Eminence can issue an order to undermine this grave and prevent people from excessively praising it and offering sacrifices to its dweller. This is because excessiveness related to graves is as an act of the first Jahiliyyah (pre-Islamic time of ignorance) Besides, drawing closer to the dwellers of graves by offering sacrifices or vows or seeking their help are acts of Jahiliyyah, which Muslim rulers should put an end to.

The mortal remains should be moved to the public cemetery; each corpse should be buried in a separate hole in the ground and its surface should be leveled like all other graves, in order to hide it from people,

(Part No. 27; Page No. 216)

lest they should over-praise it again. It is reported that `Umar ibn Al-Khattab (may Allah be pleased with him) did the same with the grave of Daniel, whom the Persians used to over-praise; he ordered them to dig thirteen graves during the daylight and put the corpse in one of them at night and then to level all the graves so that people could not discern his grave. May Allah bless you wherever you are and make the religion victorious with your support! May Allah guide you to do that which He loves and that which pleases Him! May Allah help you protect the purified Shari`ah (Islamic law) from contraventions! He is the Most Generous. As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

A piece of advice to leaders of Arab countries

Your Majesties and Excellencies, leaders of the Arab countries, may Allah guide you to what pleases Him and adjusts the affairs of His Servants, Amen. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

To proceed: On the occasion of this great assembly upon which

(Part No. 27; Page No. 217)

the Arab nations hold high hopes to eliminate the traces of Jewish aggression, and to get rid of Zionistic gangs and redeem the ravished land from their hands, I see that it is my duty - out of being sincere to Allah, His Book and Messenger (peace be upon him) and to you; leaders, and in order to participate in public reformation, and have an excuse before Allah (Glorified and Exalted be He) - to send you the following advice from the Islamic university in the country of Al-Mustafa (the selected; Prophet Muhammad) peace be upon him:

First: Observing Taqwa (fearing Allah as He should be feared) to Allah (Glorified and Exalted be He) in all affairs and recommending one another to abide by His Din (religion) of Islam, rule according to His Shari`ah (Islamic law) and fight any deeds or principles that contradict with it, for you are Muslim and Arab leaders, and Allah (Exalted be He) will adjust your people and the rest of Muslims insha'a Allah (If Allah wills) as you become upright and unified. Moreover, you all know that you will achieve no dignity, strength, reverence or victory over your enemies unless you abide by Islam and its instructions, rule in accordance to it as previously happened with your Salaf (righteous predecessors), who were accordingly granted Allah's Support and Victory as He (Glorified be He) has promised them in His Saying: ﴿If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴾ Over and above, Islam includes the solution to all problems, the adjustment of all affairs, and the fulfillment of equity among all people provided that there is a good intention, great efforts exerted,

(Part No. 27; Page No. 218)

and that things are being assigned to the right persons.

Second: Having kindness, tolerance, and conformity to the target represented in following the Shari`ah (Islamic law), quitting whatever contradicts it, working towards getting rid of the traces of Jewish aggression, and entirely eliminating what is called the Country of Israel. This is to be achieved by joining efforts and forces, seeking Allah's Support in this, and following Allah's Saying (Glorified be He): ﴿And make ready against them all you can of power﴾ and His Saying (Glorified and Exalted be He): ﴿O you who believe! Take your precautions﴾ in addition to other Ayahs (Qur'anic verses) and Hadith stressing this meaning.

Third: Forming a joint and united army that is fully equipped with the most advanced available weapons under a unified reliable and a unanimously agreed-upon leadership that is based on a state council composed of the ministry of defense, general staff of all Arab countries and whoever likes to join them from Islamic countries, where this council follows firm rules based on carefully studied

fundamentals by all, hoping to reach the required target. It is clearly known by you, honorable sirs, what this assembly comprises of great welfare, caution and pursuance of wise instructions and directions of the Shari`ah, in addition to acting in accordance with

(Part No. 27; Page No. 219)

Allah's Saying (Glorified and Exalted be He) to His Prophet (peace be upon him): ﴾and consult them in the affairs.﴿ Besides His Saying (Glorified be He) while describing the Mu'minun (believers): ﴾and who (conduct) their affairs by mutual consultation﴿

Fourth: Remaining neutral and unbiased to any eastern or western bloc, as well as exerting efforts to be one independent bloc that come to benefit from the expertise and weapons of others, without any bias or interference from others in its internal and external affairs. It is quite clear that being unbiased is more likely to be safer for the Din and the worldly life, more perfect in achieving dignity, pride and reverence, and to be secure against the interference of enemies in your affairs and knowing your secrets. It is authentically proven that ﴾the Messenger (peace be upon him) told a man who wanted to join him at the Battle of Badr, "Have you embraced Islam?" The man said, "No." Whereupon, he (peace be upon him) said, "Go back, for we will not seek the help of a Mushrik (one who associates others with Allah in His Divinity or worship).﴿ Even though he (peace be upon him) hired a Mushrik guide during his Hijrah, and borrowed some shields from the Mushriks (those who associate others with Allah in His Divinity or worship) on the day of Hunayn, this indicated that using the weapons of enemies and benefitting from their expertise is permissible and do not fall under

(Part No. 27; Page No. 220)

seeking their support which was prohibited by the Prophet (peace be upon him) in the previous Hadith so long as they do not interfere in our affairs or take part with our army.

This is what I have thought to briefly put to you by means of citation, Allah is the One to be sought for adjusting your hearts and deeds, guiding you to the right path, unifying your words to what includes the happiness of you and all Muslims, and granting you victory over your enemy, for He is the All-Able to do this. As-salamu `alaykum wa rahmatullah wa barakatuh.

Deputy Chairman of the Islamic University at Al-Madinah Al-Munawarah

`Abdul `Aziz ibn `Abdullah ibn Baz

Some advice to spread Islam and its virtues in America

This letter is from `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable brother H. A. B., may Allah guide him to what pleases Him, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

To proceed,

I received your letter and was glad to hear you

(Part No. 27; Page No. 221)

are in good health and you are still striving to serve your nation and country. All praise be to Allah. May Allah grant you prosperity and success.

I was very glad to hear that you undertake the duty of spreading Islam, inviting people to it, demonstrating its virtues and answering those who oppose it. Furthermore, you ask us to send some Du`ah (callers to Islam) to the Islamic University graduates due to the increasing number of those who enter Islam after knowing its Truth and realizing its sublimity and justice. All praise be to Allah, Who guided you to carry out this honorable mission and play this noble role. I ask Allah to increase you in goodness and guidance, benefit others with your efforts and make us all among the guided and guiding, for He is the Most Generous.

As for your request of sending some Du`ah to America to carry out the mission of Da`wah (calling to Islam) and to convey Islam, I would like to tell you that I am very much interested in this and I would appreciate your valued idea. In sha'a-Allah (if Allah wills), we will send some Du`ah once we find those who are suitable; who have mastered the English language. It is the language barrier that hinders our efforts. May Allah achieve our aim of granting Islam glory and setting right the affairs of Muslims.

Indeed, we have sent many Du`ah to various African countries to invite people to Islam, guide them, prepare reports about the conditions of Muslims there, study their problems, know the Islamic societies there and

(Part No. 27; Page No. 222)

offer them all available help and choose students who can be sent to the Islamic University in Madinah. All praise be to Allah, those Du`ah have achieved great success and have done a great deal of good. We ask Allah to guide us and all Muslims to understand His Religion, hold fast to it and exert every effort to invite others to it and spread its virtues and teachings. May Allah guide our rulers to all that sets the Muslims' affairs right, promotes the soundness of their religion and unifies their word, for He is the One Capable of that.

Some advice to

Muslim students in Pakistan

Dear brothers, chief and members of Islami Jamiat Talba (Islamic Organization of Students) in Pakistan (may Allah safeguard them). As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I praise Allah, Who none has the right to be worshipped but Him, and I ask Him (Glorified and Exalted be He)

(Part No. 27; Page No. 223)

to make your deeds a means to make the Word of Allah supreme, support His Religion, sustain His Shari`ah (Islamic law) and follow the Sunnah (whatever is reported from the Prophet), which guarantees honor in this world and happiness in the Hereafter. The only way out for agonized humanity is by following the way of the great Messenger and honorable Prophet (peace be upon him). Undoubtedly, such a conference held by Muslim youth will yield good results - In sha'a-Allah (if Allah wills) - if they hold it for the Sake of Allah (Glorified and Exalted be He) and exert their sincere efforts. If students - the future leaders - are guided rightly to Islam and brought up to adopt the morals, which the Messenger of Allah (peace be upon him) drew for Muslims, they will be the cause of happiness for their Ummah (nation based on one creed). They will be able to drive it to the best approaches to spare it the woes of destructive ideologies and aberrant creeds that undermine nations and kill people.

Allah (Glorified and Exalted be He) has granted Muslims this great religion, which encompasses the greatest approaches, best systems and fairest laws. Allah (Exalted be He) guarantees to guide whomever applies His Shari`ah to Al-Sirat-ul-Mustaqim (the Straight Path). In this regard, Allah (Exalted be He) says:

(Part No. 27; Page No. 224)

﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴾ He (Glorified be He) points out that Islam is the cause of the life of hearts and nations; it is a spirit that gives life to souls and a light that guides Muslims. Allah (Glorified and Exalted be He) says: ﴿Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?﴾ Allah (Exalted be He) also says: ﴿And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).﴾ People have adopted new devious creeds, which distressed

peoples, destroyed life, bankrupted souls and ruined their adherents. In contradiction to this, the Shari`ah of Islam provided effective treatment for all diseases of humanity hundreds of years ago. It is still the greatest bond that gathers all Muslims, regardless of their homelands, colors and languages. A Muslim is the brother of a Muslim, without differentiating between generations, tribes or languages. The Muslim could only taste the sweetness of Islam when he

is like a wall of bricks supporting his fellow Muslim. Therefore, Islam provided the firmest basics for establishing the ideal society.

We hope Allah (Glorified and Exalted be He) could guide you work to raise the banner of Islam high and make His Word supreme. May Allah grant you the ability to understand, adhere to and call to His religion, and avoid deviating from it! He is All-Hearer and Ever Near.

As-salamu `alaykum warahmatullah wabarakatuh.

Yours

Chairman of the Islamic University in Al-Madinah Al-Munawwarah

`Abdul `Aziz ibn `Abdullah ibn Baz

A piece of advice to patiently perform Da`wah to Allah

From `Abdul `Aziz ibn `Abdullah ibn Baz to the honorable brother, Shaykh M.A.M.M, may Allah expand his knowledge and success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I received your decent letter dated December 19, 1973

(Part No. 27; Page No. 226)

and I was very happy to know about your actions against the destructive principles and what you encountered because of that. In fact, this is the way of the messengers and their followers, who are often tried but finally reap a successful outcome. Thus, I recommend you to endure that patiently and rejoice. I reviewed the attached lecture entitled "Our Position in the Methodology of Islam" and found it generally good and fruitful. However, there are certain topics that look a little vague. For instance, in p. no. 3, it is written: "Islam deems everyone swerving from such a state and forming a new class or power center a disbeliever...". We advise you to give attention to clarity and avoid generalization as much as you can when you prepare a lecture.

As far as your desire to work in Saudi Arabia is concerned, you know that the long part of the school year has elapsed, and also the Ministry of Education does not need any more new teachers. I suggest that you work in the field of preaching and guidance in Kuwait and there is no blame at all to receive a salary for that work as you take it for your work in teaching. Work in both fields, actually, involves calling to Allah, educating and instructing people, enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Also, there is no harm that a Muslim takes money from Bayt-ul-Mal (Muslim treasury) to help him continue his work in teaching, preaching, guiding, leading people in Salah (prayer), Adhan (call to Prayer) or any work of righteousness. Scholars differed concerning the ruling on receiving

(Part No. 27; Page No. 227)

a fee for teaching the Qur'an or leading people in Salah from someone other than Bayt-ul-Mal. In fact, the Sahabah (Companions of the Prophet, peace be upon him) received money from Bayt-ul-Mal that helped them to do acts of obedience to Allah (Exalted be He) and perform Jihad (fighting in the Cause of Allah). This was done in the time of the Prophet (peace be upon him) and the rightly-guided caliphs, though the Sahabah (may Allah be pleased with them) were the most prudent of people, who fear Allah (Exalted be He) most and know His laws best after the prophets. We have an excellent example in the Sahabah regarding this point. May Allah guide us all to what pleases Him! May Allah grant you, us and all Muslims understanding of Islam and steadfastness in it! Indeed, Allah is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh.

Advice to endure mockery patiently and adhere to Islamic etiquettes diligently

From `Abdul `Aziz ibn `Abdullah ibn Baz to our honorable brother `A. F. M. M. May Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I would like to inform you that I have received your letter in which you mentioned the harm, enmity,

(Part No. 27; Page No. 228)

and mockery which have befallen you because of your adherence to Islamic etiquettes such as letting the beard grow, shortening the garment, letting women wear Niqab (face veil), etc.

I advise you to adhere to the Islamic etiquettes such as growing and keeping the beard, shortening the garment, and letting women wear Hijab (veil) and enduring the hardships, because this is an act of obedience to Allah and His Messenger. You should not be affected by the criticism and the mockery of others. You should take the messengers (peace be upon them) as your models, for they endured the hardships and conveyed the message of their Lord.

As for what you mentioned that I sent a telegraph to President Husny Mubarak to congratulate him and express my pledge of allegiance to him, I do not remember that I did so. May Allah grant him success, help him to do all that is good, rule according to the Islamic Shari`ah (law), urge the Egyptians to hold fast to the Islamic teachings, and devote all the acts of worship to Allah alone. I ask Allah to grant them success, help them to do goodness, and make them beneficial to His slaves. May Allah ward off their evil from reaching Muslims! May Allah guide you to what pleases Him, bless you, help you to do goodness, and make you adhere to the Truth! He is the best One to be asked for help. As-salamu `alaykum warahmatullah wabarakatuh!

Some advice to the students of the Islamic University on the occasion of issuing "Sawt Al-Talabah" Magazine

From `Abdul `Aziz ibn `Abdullah ibn Baz to his dear students of the Islamic University, may Allah increase their Iman (Faith) and knowledge. Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you)

Because of your intention to distribute the first issue of the magazine entitled "Sawt Al-Talabah", it is my pleasure to write this speech to publish it in the magazine.

One of the most important tasks is sincerity in seeking knowledge, by seeking it for the sake of Allah, not anything else, because this is the way to benefit from it and reach the highest levels in this world and in the hereafter. The Prophet (peace be upon him) said, ﴾If anyone acquires knowledge of things by which Allah's good Pleasure is sought only to get some worldly advantage, they will not smell the odor of Jannah (Paradise) on the Day of Resurrection.﴿

(Related by Abu Dawud with a Sahih (authentic) Sanad (chain of narrators)) Al-Tirmidhy also reported that the Prophet (peace be upon him) said, ﴾Whoever acquires knowledge in order to compete with the scholars, dispute with the ignorant or attract the attention of people, will enter the Fire.﴿

My advice to you and every Muslim who reads this magazine is to be sincere to Allah in all deeds, according to Allah's (Exalted be He) Saying, ﴾So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴿ It is mentioned in the Sahih Book of Muslim that the Prophet (peace be upon him) said, ﴾I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.﴿ I also advise you and every Muslim to fear Allah (Glorified be He) and watch Him in all the affairs, according to Allah's Saying, ﴾Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).﴿ He (Glorified be He) also says,

﴾But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).﴿ The Prophet (peace be upon him) told his Sahabah (Companions), ﴾I am more submissive to Allah and more afraid of Him than you...﴿ In addition, `Abdullah ibn Mas`ud (may Allah be pleased with him) said, ﴾The ultimate knowledge is to fear Allah and the ultimate ignorance is to dare disobey

Him!》

Some of the Salaf (righteous predecessors) said, "The ultimate form of knowledge is fearing Allah." Some others said, "The more a person knows Allah, the more they fear Him." The more a slave knows Allah, the more pious they become, and the more they fear the limits set by Allah. That is why Allah (Glorified be He) says, 《It is only those who have knowledge among His slaves that fear Allâh.》 i.e. the perfect fear. Scholars who know Allah and His Religion are the ones who fear Allah most and adhere to His Religion perseveringly and on top of them is the Messengers, Prophets and those who follow them in righteousness. That is why the Prophet (peace be upon him) told us that understanding religion is a sign of eternal happiness. He (peace be upon him) said, 《If Allah wants to do good to a person, He makes him comprehend the religion.》 (Related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) as part of a

(Part No. 27; Page No. 232)

Hadith narrated by Mu`awiyah (may Allah be pleased with him). This is because good understanding of religion urges a person to apply Allah's Orders, fear Him, do the acts of worship and to beware of incurring His Wrath. It also calls them to adopt noble manners, do good deeds and offer advice to the people.

May Allah grant you, us and all Muslims good understanding of religion and adhering to it! May He protect us all from the evil within ourselves and from our misdeeds. He is the One Who is Capable of doing so. May Allah's peace and blessings be upon His Messenger and Slave, our Prophet Muhammad, his family and Companions.

Deputy Chairman of the Islamic University in Al-Madinah Al-Munawwarah

General advice

All Praise is due to Allah, the Lord of all the worlds. Peace and blessings be on His servant and Messenger; our Prophet Muhammad, his family, and his Companions.

This is some advice which I offer to remind my Muslim brothers of Allah's Rights and call people to obey Him, as Allah (Exalted be He) says: ﴿And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.﴾

(Part No. 27; Page No. 233)

Allah (Exalted be He) also says: ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴾ Allah (Exalted be He) also says: ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss,﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴾ The Prophet (peace be upon him) said: ﴿Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.﴾ (Related by Muslim).

The greatest thing which I commend you and myself with is to fear Allah (Glorified be He) in all conditions. This is the recommendation of Allah and His Messenger (peace be upon him). Allah (Exalted be He) says: ﴿And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh﴾ The Prophet (peace be upon him) said to his Companions in many Khutbahs (religious sermons): ﴿I enjoin you to fear Allah, and to hear and obey...﴾ The reality of piety is to do what is Allah has ordained

(Part No. 27; Page No. 234)

and avoid His prohibitions. Allah commanded people with piety and promised the pious that He would relieve their distresses, facilitate their affairs, double their rewards, and provide them with sustenance from where they do not conceive. Allah (Exalted be He) says: ﴿O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.﴾ Allah (Exalted be He) also says: ﴿O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.﴾ ﴿He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).﴾ Allah (Exalted be He) also says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴾ Allah (He may be

Glorified) says: ﴿and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.﴾ Allah (Exalted be He) also says: ﴿So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.﴾ The Ayahs which encourage piety and clarify

(Part No. 27; Page No. 235)

the reward set for the pious and the plentiful good which they will have are numerous and well-known.

It is obligatory on you and us, dear Muslim brothers, to fear Allah (may He be Praised and Glorified) openly and secretly in adversity and in prosperity by doing the forms of obedience, which He has ordained upon us such as Salah, Zakah etc., and avoiding what He has forbidden such as sins and deniable acts. So whoever does what Allah ordains and avoids what Allah forbids, desiring the reward of Allah and fearing His punishment, will be of the pious people who are promised salvation and happiness in this world and in the Hereafter. The greatest thing which a servant must observe is to devote his worship to Allah alone and avoid Shirk (associating others in worship with Allah), as Allah says: ﴿And your Lord has decreed that you worship none but Him.﴾ He (Exalted be He) says: ﴿So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ He also says: ﴿And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât﴾ This is the meaning of "La ilaha illa Allah" (there is no deity but Allah), because its meaning according to Ijma` (consensus of scholars) is: "No deity is worthy of worship except Allah." Allah (He may be Glorified) says in Surah Al-Hajj: ﴿That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴾ So, whoever offers Salah, observes Sawm (fasting), prostrates, or supplicates to anyone other than Allah such as the dead, trees, stones, and the like, associates partners with Allah and nullifies the meaning of "La ilaha illa Allah".

(Part No. 27; Page No. 236)

Likewise, those who slaughter for anyone other than Allah as those who slaughter for the Awliya' (pious people) and Jinn in order to draw near to them or out of fearing their evil; all these actions are kinds of Shirk, which Allah prohibited and threatened its people with Hell-fire. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴾ ﴿He has no partner.﴾ Allah also says, ﴿Therefore turn in prayer to your Lord and sacrifice (to Him only).﴾ Allah (Glorified be He) also says: ﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴾ Allah (Exalted be He) also says: ﴿Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.﴾ The Prophet (peace be upon him) said: ﴿He who meets Allah without associating anything with Him will enter Paradise and he who meets Him associating (anything) with Him will enter hell fire.﴾ The Prophet (peace be upon him) said: ﴿Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire).﴾ He also said:

(Part No. 27; Page No. 237)

﴾May Allah curse him who slaughters (a sacrifice) to anyone other than Allah...﴿ Minor Shirk (associating others in worship with Allah) also includes showing off and swearing by anyone other than Allah such as swearing by Al-Ka`bah, by the Prophet (peace be upon him), or by honesty and other creatures. The Prophet (peace be upon him) says: ﴾The most dreadful thing I fear for my Ummah is minor Shirk. When he was asked about minor Shirk, he (peace be upon him) said: The dissimulation.﴿ The Prophet (peace be upon him) said: ﴾"Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by anyone other than Allah.)﴿ (Agreed upon by Al-Bukhari and Muslim). The Prophet (peace be upon him) said: ﴾He who swears by anyone other than Allah is a disbeliever or a polytheist.﴿ The Prophet (peace be upon him) said: ﴾He who swears by anything other than Allah is committing an act of polytheism.﴿ The Prophet (peace be upon him) said: ﴾He who swears by

(Part No. 27; Page No. 238)

honesty, is not one of us.﴿

There are numerous Hadiths on the prohibition of taking an oath by anyone other than Allah and warning against doing so. So, it is obligatory on all Muslims to be aware of this, only swear by Allah, and be sincere in that because swearing by anything contains glorification for it and Allah (He may be Glorified) is the Only One Worthy of glorification and respect. The types of minor Shirk include saying, 'if Allah and you will', 'this is a grant from Allah and you', 'If it were not for Allah and you, I would be such and such', and 'but for Allah and so and so, I would be such and such'. All these phrases are kinds of minor Shirk because of the Prophet's saying: ﴾Do not say, "What Allah and so-and-so wills' but say: "What Allah wills and afterwards so and so wills".﴿ Ibn `Abbas said about the saying of a person to his friend: 'if Allah and you will' and 'but for Allah and you, I would be such and such'; all these are types of Shirk. ﴾A man said to the Prophet (peace be upon him), "If Allah and you will." The Prophet (peace be upon him) said, "Do you make me a rival to Allah? Say: If Allah alone wills."﴿

(Part No. 27; Page No. 239)

It is obligatory on every Muslim to understand his religion, be aware of Shirk whether little or much, to understand the religion, and ask about what is not known because of Allah's saying: ﴾So ask the people of the Reminder, if you do not know.﴿ Allah (Exalted be He) also says: ﴾So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.﴿ The Prophet (peace be upon him) said: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿ The following are from the deniable acts as well: sorcery and soothsaying, bad omens, and wearing amulets, whether Ayahs from the Qur'an are written on them or other words, and polytheistic Ruqyahs (reciting false litanies or mystic calligraphy over the sick seeking healing). It is authentically reported that the Prophet (peace be upon him) said: ﴾Avoid the seven great destructive sins." The people enquired, "O Allah's Allah's Messenger! What are they? "He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause (according to Islamic law), to eat up Riba (usury), to eat up an orphan's wealth, to give your back to the enemy and flee from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching their chastity and are good believers.﴿ An-Nasa'y narrated from

(Part No. 27; Page No. 240)

Abu Hurayrah (may Allah be pleased with him) that he said: the Messenger of Allah (peace be upon him) said: ("Whoever ties a knot and blows on it commits sorcery and whoever commits sorcery commits an act of Shirk (Polytheism). Whoever wears an amulet or talisman will be left to it.") He (peace be upon him) said: ("Those are not of us i.e. not believers: [1] He who sees omens or has omens seen for him. [2] He who predicts or has the future predicted for him. [3] He who performs magic or has magic performed for him. [4] He who goes to a soothsayer and believes his statement has indeed disbelieved in what has been sent down upon Muhammad.") Imam Muslim narrated in his Sahih (book of authentic Hadiths) that the Prophet (peace be upon him) said: (He who visits a diviner and asks him about anything, his prayers extending to forty nights will not be accepted.) The Prophet (peace be upon him) said: (Spells, charms, and love-potions are polytheism.) He also said: (There is no harm in Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) that is free from Shirk.) (Related by Muslim). A Ruqyah in which the meaning is not known must be

avoided for fear of Shirk. Imam Ahmad (may Allah be merciful with him) narrated from 'Uqbah ibn 'Amir that the Prophet (peace be upon him) said: ("If one ties an amulet, Allah will not accomplish his affairs for him and if one ties a cowrie shell, Allah will not protect him.") In another narration: (Whoever wears an amulet has committed an act of polytheism.) Ibn Mas`ud (may Allah be pleased with him) said: the Messenger of Allah (peace be upon him) said: (Taking omens is polytheism; taking omens is polytheism.) It is recorded in Al-Musnad from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) that the Prophet (peace be upon him) said: ("Whoever is prevented from doing something because of his belief in omens commits an act of polytheism. They (the listeners) said: 'What is the expiation for that, Allah's Messenger?' He said: "That is to say: 'O Allah, there is no good but Yours, there are no omens but Yours, and there is no God but You' ".) The Hadiths which warn against soothsaying, sorcery, pessimism, asking, and believing sorcerers are numerous. It is obligatory on Muslims to be aware of these deniable acts and correct the people who commit them for fear of the punishment of Allah, seeking His reward

and obeying the commands of the Messenger (peace be upon him). It is grave sin, for example, to abandon and neglect Salah (prayer) or not to offer it in congregation. Allah (Exalted be He) says: (Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).) Allah (He may be Glorified) says: (And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn.) It is authentically reported from the Prophet (peace be upon him) that he said: (What makes one a disbeliever and a polytheist is abandoning prayers.) The Prophet (Peace be upon him) said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.) It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Ibn `Umar that he said: The Messenger of Allah (peace be upon him) said: (Islam is based on five pillars: the testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah; fasting Ramadan;

and performing Hajj (pilgrimage).) Offering Salah in Masjids along with the Muslim congregation is

one of the most important duties of Islam. The Prophet (peace be upon him) and his Companions used to do so. It is authentically reported that he said: ("I was going to order that the Salah (prayer) be commenced, then order a man to lead the people in Salah. I would go with some men carrying with them bundles of wood to the people who are not attending the Salah and burn their houses while they are in them with fire.") The Prophet also said: ("Whoever hears the call (adhaan) and he does not come to it (the prayer), then there is no prayer for him except with an excuse".) Ibn Mas`ud (may Allah be pleased with him) said: He who likes to meet Allah tomorrow as a Muslim, should keep to these Salahs when the call is announced for them. Indeed, Allah has laid down for your Prophet the paths of right guidance, and these (prayers) are among the paths of right guidance. If you were to pray in your houses as this man who stays away (from the mosque) and prays in his house,

(Part No. 27; Page No. 244)

you would abandon the practice of your Prophet. If you were to abandon the practice of your Prophet, you would go astray. No man purifies himself, doing it well, then goes to one of these Masjids (mosques) but Allah records a blessing for him for every step he takes and raises him a degree along with effacing a sin from him for it. I have seen the time when no one stayed away from it except a hypocrite, who was well known for his hypocrisy or a sick person, whereas a man would be brought swaying (due to weakness) between two men until he was set up in a row. (Related by Muslim). Allah informed the people in His Book that neglecting Salah is one of the qualities of hypocrites. Allah (Exalted be He) says: (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.) Allah (Exalted be He) says about hypocrites: (And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, and that they offer not contributions but unwillingly.) It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: (The most burdensome prayers for the hypocrites are the night prayer

(Part No. 27; Page No. 245)

and the morning prayer. If they were to know the blessings they have in store, they would have come to them, even if they had to crawl.) So, it is obligatory on you Muslims to keep to the five obligatory daily Salahs in the Masjid, exchange advice, rebuke those who lag behind, abandon those who do this, and not accompany them anymore until they repent to Allah, follow the Prophet (peace be upon him) and his Companions, and stay away from resembling the hypocrites whom Allah threatened with the lowest level of hell Fire.

May Allah grant you and us safety, good health, and success in all that pleases Him! May Allah reform our hearts and actions and make us fear Him and observe our actions before Him! May Allah make His religion superior, let down His enemies, guide our rulers and all Muslim rulers to that which pleases Him! May Allah reform their retinues and protect all Muslims from the misleading turmoil; Amen. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

The conference of Islamic Summit and the causes of victory

All praise be to Allah. Peace and Blessings be upon the Messenger of Allah, his family, his Companions and those who followed his guidance.

To proceed:

Whoever ponders on the Glorious Qur'an, which was revealed by Allah (Exalted be He) to explain everything as a means of guidance, mercy and glad tidings for Muslims, will find a manifest revelation of the factors of victory, the means of empowerment on earth, and the annihilation of the enemies no matter how powerful they might be. Moreover, he will discover that those means and factors are all related to two basic factors which are:

True faith in Allah (Exalted be He) and His Messenger (peace be upon him) and sincere Jihad (fighting/striving in the Cause of Allah) in the Cause of Allah. It is well-known that the true Iman (faith) with which Allah (Exalted be He) has associated victory and good reward, includes devotion to Allah in every act, following His ordinances and abstaining from His prohibitions. Moreover, Iman comprises the obligation of applying Shari`ah (Islamic law) regarding all matters in society, enjoining virtues, forbidding vices, and referring all disputes that arise among people to the Book of Allah and the Sunnah (whatever is reported from the Prophet) of His Messenger (peace be upon him). Iman also comprises the obligatory preparation of every possible means of power to defend religion and sovereignty and to struggle those who deviate from Al-Haqq (the Truth)

until they return to it.

The second factor is true Jihad, which is also one of the duties of Iman. Indeed, Allah (Exalted be He) has drawn our attention to it and made special mention of it in many places in the Noble Quran. The Messenger of Allah (peace be upon him) did the same, as he enjoined Jihad on the Ummah (nation based on one creed) and exhorted to it, because of its great importance and the dire need for it. Most of people can not be deterred from their falsehood by mere menace and threat; yet, there should be a ruling deterrent to make them abide by Al-Haqq and prevent them from falsehood. Whenever any Ummah or country possesses these two basic factors, which are believing in Allah (Exalted be He) and His Messenger (peace be upon him) and Jihad in the Cause of Allah, they will be victorious and Allah (Exalted be He) will empower them on the earth and grant them succession. This is really Allah's Promise that can never be broken and Allah's Way (of conducting affairs) that can never be changed. The early generations of this Ummah have been granted honor, empowerment and victory over enemies. They thus proved the authenticity of the evidences mentioned in the Glorious Qur'an and the Sunnah of the honest Messenger (peace be upon him). Whoever has the least knowledge of Islamic history, will be certain of the truthfulness of what we have previously mentioned and that it is an accomplished fact that can never be ignored and that its only reason is the sincerity of the first generation in their belief in Allah (Exalted be He), His Messenger (peace be upon him) and in fighting in the Cause of Allah by saying, acting and belief.

Dear Muslim brother, here are some Ayahs (Qur'anic verses) confirming what was mentioned in

order to be fully aware and well-informed. Thus, you could call to the Path of your Lord and draw the attention of your fellow Muslim to the reasons for achieving victory and the factors of defeat: ﴾If Allah

(Part No. 27; Page No. 248)

guides even one man through you; that is better for you than possessing the most valuable camels.﴿ This Hadith is authentically narrated from the Messenger of Allah (peace be upon him). Allah (may Allah be Glorified and Exalted) says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Mufassirs (exegetes of the Qur'an) unanimously decided that supporting Allah (Glorified be He) is to support His religion by acting according to its teachings, calling to it and fighting those who oppose it. This meaning is comprised in the other Ayah (Qur'anic verse) from Surah (Qur'anic chapter) Al-Hajj in which Allah (Glorified be He) says: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life].﴿ Moreover, Allah (Exalted be He) says: ﴾and (as for) the believers, it was incumbent upon Us to help (them).﴿ There is no doubt that a true Mu'min (believer) is the one who abides by the ordinances of Allah, believes in His tidings, abstains from His prohibitions and takes His law as a judge. Allah (Glorified be He) says: ﴾O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you﴿

Allah (Glorified be He) says in manifestation of the attributes of the believers and pious people:

(Part No. 27; Page No. 249)

﴾It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious - See V.2:2).﴿

O my brother! Ponder on these good attributes and noble manners and then get yourself accustomed to them. Thus, you will be one of the true believers and winning pious people. There is no doubt that it is the duty of everyone, who belongs to Islam whether he is a king, a leader, a prince or the like to call himself into account and strive hard to acquire such noble manners and act according to these good deeds. Moreover, he should obligate persons under his authority to abide by these manners and deeds, which Allah (Exalted be He) has enjoined on Muslims. He should be sincere in doing this and should seek the help of Allah (Exalted be He) and employ pious people who can help him perform the ordinances of Allah (Exalted be He) and His Messenger (peace be upon him) and support them as much as possible and cooperate with other kings, leaders and masters in this lofty matter, which provides them with honor, victory and empowerment in the earth. Allah (Glorified be He) says:

(Part No. 27; Page No. 250)

﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).﴿ Allah (Glorified be He) commands His servants, in Surah Al-Anfal, to prepare power, saying: ﴾And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.﴿ He (Allah) commands the believers to be on guard and beware of the enemies and their plots, so He says in Surah Al-Nisa': ﴾O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.﴿ Allah (Glorified be He) says to His Prophet (peace be upon him): ﴾When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.﴿

O brother! Consider carefully this great teaching and eloquent instruction from the Creator of the Heavens and the earth Who is all-knowing of secrets and hidden matters and in Whose Hands lies the relief of our hearts and in Whose Hands lie the complication of matters and their relief, you will know that Islam pays much attention to causes, exhorts people to consider them and warns them against neglecting or ignoring such causes. Moreover, you will know that it is not permissible for a Muslim not to pursue worldly causes or even neglect them. It is not permissible for a Muslim to count on them, yet, they should rely on Allah Alone, believing that He (Glorified be He) is the Provider of victory. Indeed, this is the true essence of legal Tawakkul (putting one's trust in Allah) which is to believe that every matter has a cause or a means in order to be materialized, be concerned with them, rely on Allah and put our trust in Him. Allah (Exalted be He) has emphasized this meaning in many Ayahs; such as Allah's saying: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him.﴿ Allah (Glorified be He) mentions Taqwa (fearing Allah as He should be feared) first which is the greatest means whose essence is to obey Allah (Exalted be He) and His Messenger (peace be upon him)

in everything concerning the belief in sensuous, spiritual, political and military causes. Allah (Exalted be He) then mentions Tawakkul, as He says: ﴾And whosoever puts his trust in Allâh, then He will suffice him.﴿ Moreover, Allah (Exalted be He) says: ﴾(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."﴿ ﴾Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.﴿

Regarding sincere Jihad, Allah (Glorified be He) mentions it in several Ayahs and He also mentions its consequences including victory in this world and happiness in the Hereafter. In addition, He clarifies the attributes of true Mujahids (those striving in the Cause of Allah) to be distinguished from others. Allah (Exalted be He) says: ﴾March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.﴿ Allah (Exalted be He) also says: ﴾O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.﴿ ﴾And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ ﴾And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do.﴿

(Part No. 27; Page No. 253)

O believer, think about these great attributes of true Mujahids and you will realize the condition of the Muslims nowadays and the condition of the past Mujahids. Moreover, you will know the reason behind their success and the failure of those who came after them. There is no means to achieve victory in this world and happiness in the Hereafter but through acquiring the manners which Allah (Exalted be He) ordained, called to them and associated victory with them. Allah (Glorified be He) manifests such manners in the Noble Qur'an in the Ayahs mentioned above and others. Allah (Glorified and Exalted be He) says: ﴾O you who believe! Shall I guide you to a trade that will save you from a painful torment?﴿ ﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!﴿ ﴾(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.﴿ ﴾And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.﴿

In these Ayahs, Allah (Exalted be He) mentions the means of victory and refers it to two basic factors: Belief in Allah and His Messenger (peace be upon him) and Jihad in His Cause.

(Part No. 27; Page No. 254)

Consequently, this will lead to forgiveness of sins, attaining Jannah (Paradise) in the hereafter, victory in this world, and imminent conquest. Allah (Glorified be He) mentions that Muslims like victory and conquest by nature, therefore, He (Exalted be He) says: ﴾And also (He will give you) another (blessing) which you love, —help from Allâh (against your enemies) and a near victory.﴿

So if our kings and leaders, in this conference, arouse sincere interest in imminent victory, conquest and happiness in this world and in the Hereafter, then verily Allah (Exalted be He) has shown them the right path and clarified the factors and means that lead to this. They only have to repent to Allah (Exalted be He) sincerely from their previous negligence and slackness in doing the due rights of Allah and His Servants, take a sincere oath to believe in Allah (Exalted be He) and His Messenger (peace be upon him), apply Shari`ah (Islamic law), hold fast to the Rope of Allah and fight the enemies as one hand with every power that Allah grants them. Moreover, they should abandon the principles, which oppose the Law of Allah and the essence of His religion, rely on Allah, the Glorified, and no one else from the eastern or western camp, believe that every matter has a means to be materialized and prepare every possible power by all permissible means of Shari`ah. They should

also be independent, impartial to all the non-Muslim blocs from the east and from the west and distinguished by believing in Allah (Exalted be He) and His Messenger (peace be upon him),

adhering to His religion and holding fast to His Shari`ah. Regarding weapons and different types of equipment, it is permissible to ensure them by every possible way and every possible means compliant with Purified Shari`ah.

I ask Allah, by His Most Beautiful Names and lofty Attributes, to bless this conference, benefit His servants thereby, making it a means of reunifying Muslims and reconciling their leaders. May Allah grant success to those who participate in such conference in every act which pleases Him, honors His religion, disgraces His enemies, returns the stolen rights back to their owners and abstains from the principles and manners that oppose Islam. Verily, Allah is the Owner of everything and have power over everything. May peace and blessings be upon His Servant and His Messenger our Prophet Muhammad, and upon his family, Companions and those who followed him righteously!

Muslim minorities: conditions and hopes

Praise be to Allah, the Lord of the Worlds, and may Allah's peace and blessings be upon our Prophet Muhammad, the truthful and honest, and upon his family and Companions.

Allah (Glorified and Exalted be He) sent Prophets and Messengers to call people to believe in Tawhid (belief in the Oneness of Allah) and worship Him Alone sincerely, and to explain the Shar` (Law), which He has ordained for His servants. Allah (Exalted be He) has created mankind and Jinn (creatures created from fire) for this purpose, according to His saying (Glorified be He), ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He (Glorified and Exalted be He) also says, ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿

Allah (Glorified be He) says that He never tortures an Ummah (nation) except after sending its people a bearer of glad tidings and a warner. He (Exalted be He) says, ﴾O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.﴿ He (Exalted be He) also says, ﴾And We never punish until We have sent a Messenger (to give warning).﴿

Our Prophet Muhammad (peace be upon him), whom Allah (Exalted be He) sent after a break in the series of Messengers, received Wahy (Revelation) whenoppression, injustice and disobedience of Allah widely prevailed. That is why Allah (Exalted be He) sent him to both the jinn and mankind, whether Arab or not, as a bearer of glad tidings and a warner to inform the people of Allah's Shar`. The Prophet (peace be upon him) carried out his mission by explaining Al-Haqq (the Truth) and calling to it. He kept sending his messengers to spread Da`wah (calling to Islam) and sent letters to rulers to call them to Islam so that the proof would be established against those who would oppose his Da`wah. Allah (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided."﴿

Allah (Exalted be He) has made the Shari`ah (Islamic law) and the Message which He revealed to the Prophet (peace be upon him) the last of all the Messages, because its perfection and

comprehensiveness set right the people's affairs in this world and in the Hereafter. The Prophet (peace be upon him) guided the people to all goodness

(Part No. 27; Page No. 258)

and warned them against every evil. He (peace be upon him) said, ﴾I have left you upon clear proof; its night is like its day; and no one deviates from it except one who is destroyed.﴿ He (peace be upon him) also said, ﴾It was the duty of every Prophet whom Allah sent to guide his followers to what he knew was good for them and to warn them against what he knew was bad for them.﴿ Related by Muslim in his Sahih (authentic) Book of Hadith. He (peace be upon him) also said, ﴾I have left you two weighty things, if you adhere to both you will never go astray: the Book of Allah and my Sunnah (whatever is reported from the Prophet).﴿

The Qur'an includes the order to call to Islam, which is the true religion other than which, none is accepted by Allah (Exalted be He) who says, ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ He (Exalted be He) also says, ﴾Truly, the religion with Allâh is Islâm.﴿ He (Glorified be He) also says,

(Part No. 27; Page No. 259)

﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ The Sunnah of the Messenger of Allah (peace be upon him) urges Muslims to engage in Da`wah and explains what they should do towards Allah's religion. Muslims are required to explain Islam to all people, for it is an Amanah (trust) that must be carried out by Muslim scholars and they will not be free from the obligation of advising Muslims and non-Muslims and explaining Islam to them. The Prophet (peace be upon him) said, ﴾A Mu'min (believer) to another Mu'min is like a wall of bricks supporting each other﴿ and he intertwined his fingers. Related by Al-Bukhari and Muslim. He (peace be upon him) also said, ﴾The similitude of Mu'mins in regard to mutual love, affection and compassion is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.﴿ (Agreed upon by Al-Bukhari and Muslim).

He (peace be upon him) also said, ﴾One who guides to something good has a reward similar to that of the one who does it.﴿ Related by Muslim in his Sahih Book of Hadith. It is also reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to the Jews in Khaybar to call them to Islam and explain Allah's right

(Part No. 27; Page No. 260)

on them, ﴾By Allah, if Allah guides aright even one man through you that is better for you than possessing the most valuable camels.﴿

Muslims everywhere and at all times should advise each other, cooperate in piety and righteousness, recommend one another to adhere to Al-Haqq and endure it, and call non-Muslims to Islam. Allah (Exalted be He) says, ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend

one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ He (Exalted be He) also says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ The Prophet (peace be upon him) said, ﴾"Religion's essence is to give advice", and he repeated it three times. Upon this the people said, "For whom, Messenger of Allah?" He replied, "For Allah, His Book, His Messenger and for the Imams (leaders) and the general Muslims."﴿ (Agreed upon by Al-Bukhari and Muslim).

Muslims should obey the orders of Allah (Exalted be He) and His Messenger (peace be upon him) and offer advice sincerely to Allah's servants for the sake of Allah. This will definitely bring Muslims' happiness in this world and in the Hereafter, and their superiority would not be achieved except by doing so, for Allah (Exalted be He) will keep their word high and grant them victory over their enemies even if they are many and cooperative. Allah (Glorified be He) says,

(Part No. 27; Page No. 261)

﴾And that Our hosts! they verily would be the victors.﴿ He (Glorified be He) also says, ﴾But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers﴿ We have heard and read the news of many Muslims who live in non-Muslim communities and suffer persecution with regard to observing the rituals of their religion. Attempts are made to divert them from Islam either by force or by other means; we ask Allah to make all Muslims steadfast on the path of Islam and grant them safety from the intrigues of their enemies.

Their case is definitely similar to those engaged in Jihad (striving in the Cause of Allah) and are, thus, in dire need for assistance even on the political level. Islamic governments, whether from Arab or non-Arab countries, which feel jealous for Islam, that have relations with these non-Muslims countries can send representatives, letters, and messages to encourage Muslim minorities, urge their legations to take care of them, and use other means and techniques that can offer them help, lift up their morale, and make those who wrong and persecute them feel that they have brothers who feel concerned for them, follow up their news, and feel jealous for their sake.

The oppression, which Muslims suffer will stop in sha'a-Allah (if Allah wills) when these non-Muslim countries sense the support offered by Muslim countries to Muslim minorities, how much pain

(Part No. 27; Page No. 262)

they feel for them and how they guard their condition. Consequently, they will submit to the Muslims' demands and stop oppressing them, especially when most of these countries are in need of Muslim countries to boost their economic affairs and other aspects of their lives.

Undoubtedly, Muslim minorities everywhere are in dire need for financial and moral assistance to build Masjids (mosques), schools and other facilities which assist their Islamic role. Every Muslim should offer help as much as he is able to and send them Du`ah (callers to Islam) to teach them the true `Aqidah (creed) and Arabic language, since many of them are unaware of their religion.

On this occasion, we would like to point out that the General Presidency of the Departments of Scholarly Research, Ifta', Daw`ah and Guidance exerts great efforts in different Muslim countries and in the countries, which include Muslim minorities. Similar efforts are exerted by the Muslim World League and some other Islamic organizations and countries. May Allah make these efforts beneficial to Muslims and make them sincerely for the sake of Allah! May Allah guide those in charge of it to do that which He loves and that which pleases Him.

The Presidency continues its mission to spread Islam in Africa, Europe , America, Asia and Australia in order to impart the message of truth to all mankind.

(Part No. 27; Page No. 263)

It distributes Mus-hafs (Arabic Qur'an) and religious books through Du`ah who can be found everywhere delivering lectures and lessons, arranging gatherings, and communicating on all levels and cultures in Masjids, schools and Islamic organizations and societies, which the Presidency supports and participates in their foundation.

The Presidency directs its activities to about fifty countries in Africa, in which there are more than a thousand Du`ah working to spread Islam and call the people to it in Masjids, gatherings and various events. Furthermore, they work on teaching, preaching and guiding the people in a lenient way to Al-Sirat-ul-Mustaqim (the Straight Path) and the true `Aqidah, which our Prophet Muhammad (peace be upon him) conveyed to his Ummah and which was adopted by the best of this Ummah.

The efforts exerted by those Du`ah are fruitful, praise be to Allah, for many people whom Allah wanted to guide embraced Islam at their hands. In America, Europe and Australia, the Presidency, in addition to other efforts, sends many delegations to live with the Muslim minorities, engage in fact-finding about their conditions,

(Part No. 27; Page No. 264)

assessing their work, being aware of their updated news, finding solutions for their problems, and explaining what they might be lacking in their Islamic role.

This has led to sending a lot of Du`ah and teachers to countries where there are Muslim minorities. In addition, the Presidency offers financial support to Islamic societies and centers to help them establish their buildings and facilities, and offers them moral assistance by providing them with scientific books and references and giving them advice and guidance, may Allah bring benefit through this.

In Asia, the Presidency works to provide a suitable number of Du`ah in the countries where there are Muslim minorities to spread Da`wah among them. This Da`wah is based on true `Aqidah as learned by the Salaf (righteous predecessors) from the Messenger of Allah (peace be upon him) and understood by his Sahabah (Companions of the Prophet, may Allah be pleased with them).

The Presidency has also opened offices and appointed supervisors to observe the Du`ah, distribute them according to the need of these countries, and examine how to support the Islamic societies known for their correct understanding after ascertaining that they are in real need of help by providing them with Islamic books and sending letters to educational organizations to provide them with the school curricula. The Presidency also participates in completing the projects, which bring benefit to Muslims in their religious and worldly affairs,

(Part No. 27; Page No. 265)

such as participating in building and repairing Masjids and equipping them with Mus-hafs. Furthermore, it inspects the Islamic organizations to make certain of the integrity and honesty of those in charge of the work; offers special recommendations to help them in their charitable work; and sends delegations to review the conditions of the Muslim minorities and understand their basic needs.

Thanks to Allah (Glorified be He) and then to our wise government headed by the Custodian of the Two Holy Mosques King Fahd, (may Allah save him from every evil, make him a supporter of Al-Haqq, and grant him a long life full of righteous deeds), all the efforts and support given by the Presidency to Islamic societies and centers, and its sending of Du`ah to those areas as well as other activities aim at serving Islam.

In the light of this event, which is held by the International Seminar for Youth to discuss the

conditions of the Muslim minorities worldwide, I advise all the Du`ah to fear Allah (Glorified and Exalted be He) and work sincerely to convey the message of Islam, while bearing in mind the merits of Da`wah and the etiquettes of Du`ah, as was mentioned in the Qur'an, which falsehood cannot approach in anyway, since it is a revelation from a Lord Who is Wise and Praiseworthy. Allah (Glorified be He) says, ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿

(Part No. 27; Page No. 266)

He (Glorified and Exalted be He) also says, ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ He (Glorified be He) also says, ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

It is authentically reported from the Messenger of Allah (peace be upon him) in the Sahih Hadiths that he said, ﴾One who guides to something good has a reward similar to that of the one who does it.﴿ He (peace be upon him) also told Amir Al-Mu'minin (Commander of the Believers), `Aly ibn Abu Talib (may Allah be pleased with him) when he sent him to Khaybar : ﴾By Allah, if Allah guides aright even one man through you, that is better for you than possessing the most valuable camels.﴿

I advise Muslim minority communities everywhere to fear Allah, understand their religion, ask Muslim scholars about what they find difficult to understand, and seek to learn the Arabic language to use it in understanding the Qur'an and the Sunnah. Their first and most important task is to care about the Qur'an by understanding it and acting according to it, just as was mentioned in the following Sahih Hadith, ﴾The best among you (Muslims) are those who learn the Qur'an and teach it.﴿ After this, they should read the reliable books of Hadith,

(Part No. 27; Page No. 267)

Fiqh (Islamic jurisprudence) and `Aqidah, which are legally recognized by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). They should acquire this knowledge at the hands of scholars who are known for their righteousness, Taqwa (fearing Allah as He should be feared), sound `Aqidah and correct knowledge.

Scholars in Muslim minority communities are required to be more active in the field of Da`wah, and they will definitely receive their rewards from Allah (Glorified and Exalted be He).

Da`wah is one of the greatest and best deeds as stated in the following Ayah (Qur'anic verse), ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ Their second task is to convey this religion to neighboring countries, because Islam has been revealed to all mankind. Allah (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh﴿

These communities are in dire need for Islam, and the Du`ah will receive great rewards, if they

become the reason for guiding people and informing them of religious matters, which they might not know as previously mentioned in the saying of the Prophet (peace be upon him) to `Aly ibn Abu Talib : (By Allah, if Allah guides aright even one man through you, that is better for you than possessing the most valuable camels.)

By engaging in Da`wah, a multitude of people will embrace Islam, in sha'a-Allah, and consequently the number of Kafirs (non-Muslims) will decrease, so the Muslims will be dominant and victorious, in sha'a-Allah.

Whenever a Muslim living in non-Muslim countries becomes unable to announce his religious rituals or to protect his religion, honor or property, he must migrate to a country where they can perform the rituals of religion safely. They should do this, if it is possible, according to the Ayahs and Hadith which indicate so.

I should not miss the chance to extend thanks to those in charge of this seminar for their good efforts in serving Islam and Muslims.

We ask Allah to grant everyone who has participated in this seminar success and to accept their good intentions and deeds, for He is indeed Bountiful and Generous. May Allah's peace and blessings be upon our Prophet and master Muhammad ibn `Abdullah, and upon his family, Companions, and those who follow him rightfully until the Day of Resurrection.

(Part No. 27; Page No. 269)

Islamic movements and the role of youth in this regard

Praise be to Allah, the Lord of the Worlds. No aggression shall be except against oppressors and peace and blessings be upon the Master of Messengers and the Master of the early and later people, and upon his family and Companions. To proceed,

Allah (Glorified and Exalted be He) has made the Shari`ah (Islamic law) of Muhammad (peace be upon him) the conclusion of divine laws, chosen Islam as a religion for the best Ummah (nation based on one creed) ever raised up for mankind and sent messengers with the religion, which He approved to the exclusion of all other false religions. He (Exalted be He) says: ﴾Truly, the religion with Allâh is Islâm.﴿ And: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿ And: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿

(Part No. 27; Page No. 270)

The perfection of Islamic Shari`ah that Allah sent to Prophet Muhammad (peace be upon him) is clear in its commands, prohibitions and other rulings, which meet both the needs of souls and the demands of societies, despite the new variables and inventions that have come to light.

Those who observe the earthly religions that contradict Islam would find that their doctrines do not suit the requirements and aspects of this life and do not satisfy the soul, so the adherents of these religions feel a desire to keep religion separate from politics. They say things like "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."

The matter in Islam is entirely different, for the soul, when stricken by crises and problems, finds in Islam and its legislation a way out and peace of mind. The more the soul keeps away from the religion of Islam, the weaker Iman (Faith/belief) becomes, the more they are disturbed by anxiety, and the more the society's problems increase.

Only returning to Allah (Exalted be He) make the heart and soul find ease, by complying with the Shari`ah and adopting Islamic characteristics.

(Part No. 27; Page No. 271)

The Ever-Glorious Qur'an is the Book of Allah; falsehood cannot approach it from before it or behind it; it can never be in doubt; for it is a revelation from the Wise and Praiseworthy, and no secret is hidden from Him. He is the All-Knower of the interests of people in this life and the Hereafter. The Ever-Glorious Qur'an is the first source of Islamic `Aqidah and its rulings; it is a cure for the hearts of the believers and rest for their conscience, as they accustom themselves to Dhikr (Remembrance of Allah). Allah (Exalted be He) says: ﴾verily, in the remembrance of Allâh do hearts find rest.﴿

At the present time, people are coexisting and there is a multitude of conferences and inventions, as well as differences of cultures that mix with the developing mass media, and there is also a rapid

transference of knowledge as the countries of the world draw closer and share their concerns. In this time, we find them trying different solutions, including mottos and principles to relieve the hearts, ease pains and solve some of their problems.

However, such solutions do nothing as they do not relieve the hearts or fix the societies, for they are not from Allah, the Most Forbearing and the All-Knowing. They are far from the Shari`ah, which Allah (Exalted be He) set for His People. Allah is the Most Truthful and He says, pointing out the status of the Ever-Glorious Qur'an, which is kept safe from abuse and change and free from

differences and contradictions: ﴾Had it been from other than Allâh, they would surely have found therein many a contradiction.﴿ And: ﴾And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.﴿ And: ﴾And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴿

These troubles that befell societies generated new bizarre behaviors among the youth and others in the east and the west in a way that causes laughter - indeed misfortunes ironically invite a smile. Thus, interested researchers were concerned with finding the causes and effects, trying to look for solutions that help eliminate illusions and pains, but they fell into confusion and their studies and solutions became futile. They found that the people who stand steadfast with peace of mind against such storms are the Muslims, who are committed to their religion and are observing the rites prescribed by Allah (Exalted be He). Nevertheless, they tried to obscure this fact, which was incompatible, many years ago, with their approaches and overview towards Islam. They try to deceive Muslim youth

into thinking that their religion has defects and fails to keep pace with the modern life. In fact, they are simply mirroring the defects of their own doctrines and thoughts; they attribute them to Islam after failing to find solutions for them.

However, the Muslim youth, whose insight was enlightened by Allah (Exalted be He), find peace of mind in returning to the Islamic teachings and adopting its commands as a treatment for whatever is new in their societies. They set the Messenger of Allah (peace be upon him) as their model and instructor, who guides them by his sayings and deeds in all situations. He (peace be upon him) would resort to Salah (prayer) whenever a misfortune befell him and used to say to Bilal (may Allah be pleased with him): ﴾O Bilal, give us comfort by Salah.﴿ And: ﴾My utmost pleasure is Salah (prayer).﴿ This complies with Allah's Saying: ﴾And seek help in patience and As-Salât (the prayer)﴿

The Islamic movements that are arising among youth in every Muslim country are a new return to Islam whose commands

and Shari`ah relieve souls and meet the requirements of the society in every time and place.

Youth of any nation are the backbone, which constitutes the element of dynamics and vitality, since they have productive energy and renewed capabilities. Nations usually rise up on the shoulders of its aware and enthusiastic youth.

However, the dynamism of youth should be accompanied by the wisdom, experiences and thoughts

of the elders. Both parties are indispensable for each other. In the course of the blessed Da`wah (calling to Islam), the youth played a prominent role, as well as the leading role of the elders, who provided guidance and support to the Ummah of Islam, the Ummah of the everlasting message, which occupies the first place among other Ummahs when Allah (Exalted be He) honored it with this religion and the leader of messengers - Muhammad (peace be upon him). All, under the leadership of Muhammad ibn `Abdullah (peace be upon him), continued to establish the early Islamic state, which expanded to new horizons. The banner of Islam flew high over most parts of the earth during the different ages of Islam, when leading youth would defend Islam and Muslim homes by means of their hands and tongues, and through their knowledge and deeds. At the same time, they would lead the ranks for Jihad (fighting/striving in the Cause of Allah) to make the Word of Allah most supreme, they would also

gather in crowds in Halaqahs (learning circles) at the hands of great shaykhs, seeking their wisdom and being enlightened with their knowledge, taking advice and guidance from them and availing themselves of the fruit of their efforts and experience accompanied by the practice of the Shari`ah of Islam.

Of the youth, there were leaders of the Jihad, who were dynamic in spreading Islam. They led Islamic armies and achieved victory with the Help of Allah (Exalted be He). Our Islamic history is filled with striving youth and experienced Shaykhs (may Allah be merciful with them).

The Muslim youth continued their renewed efforts in the Crusades in Al-Sham (The Levant) and Andalusia, and other battles where Al-Haqq (the Truth) clashed with falsehood till our present day. This enthusiasm infuriated the enemies of Islam, who sought to put obstacles in their way or to change their orientation, either by detaching them from their religion, creating a huge gap between them and knowledgeable scholars, attributing disgusting and incorrect titles to them, tarnishing their reputation or provoking some governments against them.

Consequently, all this led to the emergence of some movements that opposed and were antagonistic to the society and leadership. Sometimes, confrontations and secret shameful activities took place. Moreover, certain Islamic movements have come to the surface, some of which are in America and Europe that comprehend and preach Islam and see it as the treatment of the world's concerns and problems, specially the corruption of youth and evil influences.

The youth played a very significant role in such movements and took effective actions that called for enlightenment and support; however, some of them, particularly in some Islamic countries, are subjected to suppression, harassment, and persecution. Some continue to play the role for which the Islamic teachings call, for the sake of Da`wah and enlightening Muslims about new occurrences that do not correspond to the Manhaj (methodology) of Islam.

This kind of movement still has a good influence in reforming the youth and guiding many societies to Al-Haqq inside and outside the Islamic world, through Islamic books, lectures and camps where Muslims meet from different

parts of the world to study religious sciences and social problems and to understand the surrounding reality, acting upon Allah's Saying (Exalted be He): ﴿Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may

warn their people when they return to them, so that they may beware (of evil).)

They keenly organize their leisure time in doing fruitful activities. Leisure time has been exploited by Westerners and Easterners in different activities that do not fulfill the hopeful result of absorbing the energies of the youth and guiding them.

Muslim youth, who act according to the Islamic teachings, have a great role to play in refining souls, and guiding and keeping the society safe and secure; they are opposed by the enemies of Islam who realize the supreme status of Islam that does not force anybody to embrace it and guarantees justice, noble morals, uprightness, environmental equilibrium and social security and stability.

Of the most notable points when talking about the role of the youth in Islamic movements in the past and the present are the following:

1- Taking care of the early youth by guiding them to Islam, taking interest in the educational curriculum, keeping away

harmful influences, and working on helping them to adhere to their religion, the Book of Allah, and the Sunnah (whatever is reported from the Prophet). Muslim scholars and thinkers should be interested in raising them, taking into consideration their opinions and inquiries, guiding them to the way of Al-Haqq with wisdom, fair preaching, and arguing in a mild way, for in this way they would be willing to accept advice, out of following the right view, with determination and enthusiasm for Islam.

2- Keenness on providing a good example at schools, houses, clubs and streets, with regard to the way of treatment and avoiding anti-Islamic aspects, which may throw them into doubt, make them hesitant to accept what they are advised to do, or withdraw from society, claiming that it is a society that does not practice Islam, whose sons say what they do not do.

All this may lead to detachment, haste and uncontrolled behavior, whose results badly affect both the individual and society, as well as the Islamic work. It produces no useful benefit for the youth.

3- Holding periodic meetings with the youth, where guardians, scholars and responsible people in Islamic countries gather with them,

let them express their opinions and thoughts, study problems attentively and solve critical issues and questions, so that there will be no room for misconceptions or diversion from the Islamic work which the youth are enthusiastic to do in the way that has been outlined by Islamic teachings. Such meetings should be held in an intimate atmosphere so as to express views with fraternity, love and mutual confidence far from fanaticism, depreciation or ignoring others.

Youth are like plants; when they are looked after, they will grow and be fruitful, but if they are neglected, their growth will be stunted and will lose their fruits in the future. The youth are full of vitality that should be utilized and developed. The best approach in life to attach youth to the religion, the scholars, the Ummah and the homeland is that of Islam. The more the youth keep away from the approach of their clear religion and follow the path of excessiveness and estrangement or intolerance and retirement, the more grave the consequences will be. There is neither might nor power except with Allah.

The responsibility of people in charge, including leaders, scholars and thinkers, is great; they should take care of the youth and guide and clarify

the approach of Islam in order to encourage them to adopt it as a way of life and to follow its teachings practically.

This is the most important obligation and treatment; it comes from giving advice for the sake of Allah (Exalted be He), His Book, His Messenger and the leaders of the Muslims and common Muslims, by which Iman becomes perfect, as the trustful Messenger (peace be upon him) told us.

Moreover, leaving the youth to destructive ideas and misconceptions and failing to comprehend their thoughts, answer their questions, and clarify the sound view to them, may lead to grave consequences. It is obligatory to help the youth to avoid all harm and to reap all benefits, as did the Salaf (righteous predecessors) (may Allah be pleased with them) in the different ages of history when no harmful responses took place against the individual and the group.

Muslims in charge, both old and young, scholars and students, and thinkers and officials should cooperate with the youth in their homes, schools, societies and universities. Everyone should cooperate to guide the youth and create the correct atmosphere for creativity, under the shadow of the tolerant Islamic creed.

We ask Allah to guide the Islamic Ummah, young and old, leaders and peoples, to do what pleases Allah (Exalted be He), to fix

hearts and deeds and to direct everyone to the Straight Path. Allah is the One Who is Capable of doing so and the One Who guides to the right path. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

The Role of the Masjid (mosque)

Q: Many people wrote about the role of the Masjid (mosque) and Minbar (pulpit) in Islam. There are people who say that some people have deviated the role of the Minbar, while others say that they are prevented from making use of the beloved and purest place on the earth; namely the Masjid. They can not sit, study or learn inside it. Other people may say that Minbars are used for other goals than that of Da`wah (call to Islam). They are used to invite people to a political party, a ceremony, and so on.

A: Undoubtedly, the Masjid and Minbar are two long-serving tools used for instructing the Muslim community in particular and people in general and conveying the Message of Allah (may He be Praised). Allah (Exalted be He) sent the Messengers (peace be upon them), from 'Adam (peace be upon him) and Nuh (Noah) to convey His Message

(Part No. 27; Page No. 282)

and teach people His Shari`ah. Masjids and Minbars should be used for these purposes. It should be noted that the Minbar here is a functional feature. It may be inside or outside the Masjid and may or may not be a structure.

A camel, horse or any other animal or any raised place can be used as a Minbar to convey Allah's Message.

In conclusion, Allah (Glorified and Exalted be He) has ordained His slaves to convey His Message and teach people what His Messengers brought by any possible means. The Masjid and the Minbar are the most important means that can be used for conveying this Message and spreading Da`wah, as the Masjid is the place where Muslims gather for many events, such as the Jumu`ah (Friday) Prayer. All scholars and preachers have to care about and restore Da`wah, the greatest message, and to help people comprehend the religion.

Along with the Masjid, other means such as radio, television, press and speeches can be offered in gatherings and ceremonies, as well as writing and any other means can be used to convey religious and worldly obligations to people. They have to convey Allah's Message and Shari`ah.

(Part No. 27; Page No. 283)

The followers of the prophets and their successors including the people of knowledge and faith must convey Allah's Message and Shari`ah, so that the evidence is established and every one, young or old, male or female, or follower or deviant, can comprehend the religion and have no excuse.

It is impermissible for rulers and authorities to prevent any scholar from using a Minbar to teach people unless it is proven that he is not qualified for this task or calls to falsehood.

Qualified persons who call to the truth and guidance must be encouraged, supported and provided with the facilities that can be used for conveying Allah's commands and Shari`ah. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ And: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿

﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ The Prophet (peace be upon him) said: ﴾"Religion is based on advising one another." Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for the Muslim leaders

(Part No. 27; Page No. 284)

and people."﴿ (Related by Muslim) There are many proofs from the Qur'an and Sunnah to that effect.

All people of knowledge in every place, who are versed in the Qur'an and Sunnah, have to discharge the duty of Da`wah, enjoin what is good and forbid what is evil as much as they can. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

Wherever they are, they must convey Allah's Message. This task is not restricted to a particular place; it can be done inside the Masjid, at home, in the street, or in vehicles. They have to do it everywhere as much as they can. Allah (Glorified and Exalted be He) says: ﴾Then! Are the Messengers charged with anything but to convey clearly the Message?﴿

And: ﴾O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord.﴿ The Prophet (peace be upon him) said: ﴾Convey (my teachings) to the people even if it is a single sentence.﴿ And: ﴾May Allah brighten (the face of) a person who hears my words,

(Part No. 27; Page No. 285)

comprehends them, and then conveys them as he has heard them; for perhaps the one informed comprehends more than the one who hears.﴿ When he (peace be upon him) gave a Khutbah (sermon), he used to say: ﴾Those who are present should convey it (this information) to those who are absent.﴿ During the Farewell Hajj, while standing on `Arafat, he (peace be upon him) gave the last Khutbah while riding his mount, saying: ﴾Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience who will convey it to him. He also said, "You are going to be asked about me, so what will you say?" They replied, "We shall testify that you have conveyed (the message), advised (us) and performed your role." He kept pointing towards the sky and then towards the people, saying, "O Allah! Be witness to this. O Allah! Be witness to this.﴿ (Related by Imam Muslim in his Sahih)

When he (peace be upon him) sent `Aly to Khaybar to call the Jews to Islam and fight against them if they rejected the call, he said: ﴾Invite them to Islam and inform them about what

(Part No. 27; Page No. 286)

is obligatory for them from the rights of Allah, for, by Allah, if Allah guides aright even one man through you that is better for you than to possess the most valuable camels.﴿ (Agreed upon by Imams Al-Bukhari and Muslim) It is narrated on the authority of Sahl ibn Sa`d Al-Ansary (may Allah be pleased with him).

In his Sahih, Muslim narrated on the authority of Abu Mas`ud Al-Ansary (may Allah be pleased with

him) that the Prophet (peace be upon him) said: ﴾One who guides to something good has a reward similar to that of the one who does it.﴿ There are many Ayahs and Hadiths on the call to Allah (may He be Praised), guiding people to goodness, enjoining good and forbidding evil.

People of knowledge and faith among rulers and others in Islamic countries and every place have to convey Allah's Message and teach people the principles of religion with wisdom and good manners to encourage people to accept the truth. Allah (may He be Praised) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ (Surah Al-Nahl 16:125)Allah (Glorified and Exalted be He) also says: ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿ (Surah Al-`Ankabut 29: 46). He (Glorified and Exalted be He) also says:

(Part No. 27; Page No. 287)

﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ He (may He be Praised) addresses the Prophet (peace be upon him) saying: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿

When Allah (Glorified and Exalted be He) sent Musa (Moses) and Harun (Aaron) to the Pharaoh, He says, ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴿ The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾Whoever is deprived of forbearance and gentleness is, in fact, deprived of all good.﴿ There are many Ayahs and Hadiths which stress this meaning.

Every Muslim has to comprehend the religion and ask the people of knowledge about problematic issues. The Prophet (peace be upon him) said: ﴾"If Allah wants to do good to a person, He makes him comprehend the religion."﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

(Part No. 27; Page No. 288)

People of knowledge have to teach, convey the knowledge that Allah (Exalted be He) granted them and help people comprehend the religion. They have to hasten and compete with each other to do this necessary task with honesty, sincerity and patience. They strive to convey Allah's religion to His slaves and teach them the obligations and prohibitions stated by Allah (Exalted be He) through the Masjid, lessons of knowledge held in the Masjid, and Khutbahs given on Fridays, `Eid and other occasions. Not every one has the chance to know these matters in schools, institutions and universities. Not every one can find the school that teaches Allah's Purified Shari`ah and the components of religion including the Qur'an and Sunnah as they were revealed and reported from the Prophet (peace be upon him).

Radio, television, the press, and religious occasions such as Fridays and the two `Eids must be made use of by the people of knowledge and faith to convey religious teachings to people. They have to do so in every place through giving lessons and holding knowledge circles inside Masjids and other places.

Every knowledge seeker who is versed in the religion and every scholar whom Allah (Exalted be He) granted insight must make use of his knowledge and seize any chance to call to Allah (Exalted be He). They have to teach people Shari`ah, the obligations and prohibitions of which they are not aware

(Part No. 27; Page No. 289)

and to enjoin good and forbid evil.

This is a duty that all scholars should discharge, since they are the successors of the Messengers and the heirs of the prophets, so they have to convey Allah's Message, teach His Shari`ah and advise people to draw close to Allah (Exalted be He), His Book, and His Messenger. This should be done for the Muslims, leaders and subjects and it should be done with patience. They must be encouraged, supported and provided with the facilities that can be used for discharging this duty. Allah (may He be Praised) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ The Prophet (may Allah's Peace and Blessings be upon him) also says: ﴾"Whoever fulfills the needs of his brother, Allah will fulfill his needs".﴿ (Agreed upon by Imams Al-Bukhari and Muslim) It is reported on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said: ﴾Allah helps His slave as long as the slave helps his brother.﴿ (Related by

(Part No. 27; Page No. 290)

Imam Muslim in his Sahih from Abu Hurayrah (may Allah be pleased with him).

May Allah (Glorified and Exalted be He) grant success and guidance to us, all Muslim brothers and sisters, scholars in particular, and knowledge seekers in general and help us all undertake the mission of conveying the Truth! He is the Most Generous, the Most Gracious. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Advice for Muslim rulers and scholars

Q: While practicing Da`wah (calling to Islam) extensively in the most sacred place on earth, what is your valuable advice for the Muslim rulers and scholars?

A: My advice for the Muslim rulers is to abide by the Book of Allah and the Sunnah of His Messenger (peace be upon him), and apply it to the people whom they rule, according to Allah's (Exalted be He) saying:

(Part No. 27; Page No. 291)

﴿And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).﴾ ﴿Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴾ Allah (Glorified and Exalted be He) also says: ﴿But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾ There are many Ayahs (Qur'anic verses) that stress this meaning.

Thus, the happiness of the Islamic countries will be established; the unstable situation of the Islamic world will be settled; the rulers and the people will find their desired happiness and security; and everyone will gain happiness and safety in this world and the Hereafter.

My advice to Muslim scholars is to clarify Al-Haqq (the Truth) for the people by their words and actions; practice Da`wah sincerely and courageously; and fear the blame of no one, as they carry a heavy responsibility, and they know what nobody else knows.

May Allah support His religion, raise His word, gather the hearts of all Muslims, leaders and peoples, on what pleases Him and protect them all from the evil of

(Part No. 27; Page No. 292)

their deeds! May He also guide them to Al-Sirat-ul-Mustaqim (the Straight Path)! He is the One Who is Capable of doing so.

Some advice to the students of the Islamic University at Al-Madinah Al-Munawarah

Praise be to Allah Alone, for His Praise is the sufficient grace, and peace be upon His chosen messengers.

To continue: What I recommend my sons, the students of the Islamic University to do is to observe Taqwa (fearing Allah as He should be feared) in all cases, adhere to seeking knowledge as well as taking good care of their syllabi and elaborately studying them, in addition to listening attentively to the professors and asking about whatever confuses them during the lesson in a proper manner.

Among the most important means of acquiring knowledge is to have sincere intention, save time and act upon the acquired knowledge. It is reported in some Athaar (narrations from the Companions or their followers): "Whoever acts upon what they know, Allah will grant them the knowledge of what they do not know", the evidence to this is mentioned in the Qur'an where Allah

(Part No. 27; Page No. 293)

(Glorified be He) says: ﴿While as for those who accept guidance, He increases their guidance and bestows on them their piety.﴾ And: ﴿And Allâh increases in guidance those who walk aright.﴾ It is also so important to keep on fearing Allah and beware of sins, Allah (Glorified be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine.﴾

The way out of ignorance is one of the most important required outlets, besides that, knowledge is one of the best means of sustenance, which result from fearing Allah. Allah (Exalted be He) says: ﴿O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)]﴾ However, the best of that which was said regarding the interpretation of the word "Furqan" that it occurs to the servant by virtue of the light of knowledge with which one can discriminate between truth and falsehood.

Whereas committing sins deprives of useful knowledge, as a known effect proved by text and reality; Allah (Glorified be He) says: ﴿And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45).﴾ There is no doubt that the deprivation of useful knowledge

(Part No. 27; Page No. 294)

is one of the greatest adversities, for it is mentioned in the Hadith that the Prophet (peace be upon him) said: ﴿A person is deprived of provision for a sin they commit.﴾ Also, when Al-Shafi`y sought knowledge of Imam Malik (may Allah be merciful with them both); Malik said to Al-Shafi`y: "I see that Allah has conferred some of His light upon you, so do not turn it off by committing sins " or as he (may Allah be merciful with him) said.

Moreover, Al-Shafi`y (may Allah be merciful with him) said:

I complained to Waki` about my bad memorization
So he advised me to abandon sins
He said: Know that knowledge is light
But Allah's Light is not granted to a disobedient!

I ask Allah to grant you success to acquire useful knowledge, observe righteous deeds and to benefit people from you, for He is the Best One to be asked for help.

As-salamu `alaykum warahmatullah wabarakatuh.

Deputy President of the Islamic University

`Abdul `Aziz ibn `Abdullah ibn Baz

(Part No. 27; Page No. 295)

An interview with the Pakistani magazine: "Takbir"

This is the answer given by the Chairman of the Departments of Scholarly Research, Ifta', Daw'ah, and Guidance to the questions submitted by the editor-in-chief of the Pakistani magazine: "Takbir".

First question: What are your recommendations in regard to saving the Islamic Ummah (nation based on one creed) from disputes, racism, and adoption of Madh-habs (Schools of Jurisprudence)? How can the Ummah be united once again?

Answer: In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah and peace and blessings be upon the Messenger of Allah, Muhammad, and upon his family and Companions. My recommendations on this subject is that importance should be given to calling all nations to Tawhid (belief in the Oneness of Allah/ monotheism), sincerity to Allah, adherence to His Shari'ah (Islamic law), and avoidance of all that opposes it. This is what will unite the Ummah on Al-Haqq (the Truth) and remove disputes and fanaticism in relation to the Madh-habs. The aim is to invite all Muslims to follow uprightly the Din (Religion) of Allah, uphold His Shari'ah, and co-operate in piety and righteousness.

(Part No. 27; Page No. 296)

If this is achieved, diverse groups and words will be united into one body and for one edifice and one force against their enemies. However, if everyone fanatically follows their Madhab, shaykh, or opinions that conflict with what the Salaf (righteous predecessors) established, this is what leads to dissension.

It is obligatory upon the Muslim scholars, Du'ah (callers to Islam), and rulers to stand shoulder-to-shoulder and call all people to Al-Haqq, and to adhere to and follow it. The aim for all Muslims should be to obey Allah (Exalted be He) and His Messenger (peace be upon him), abide by the Book of Allah and the Sunnah of His Prophet (peace be upon him), and be on their guard against whatever contradicts them. This is the only way to unite the words and battalions of Muslims and grant them victory over their enemies. May Allah grant us success!

Second question: What are the procedures that should be taken regarding non-Muslims in Muslim communities to preserve the Islamic entity, culture, and ethics?

The answer: The way to achieve this is through calling non-Muslims to goodness and guidance and to explain what the Messenger of Allah (peace be upon him) brought

(Part No. 27; Page No. 297)

in terms of guidance and the religion of truth in a way that they could understand and to explain the merits of Islam for them in the hope that they may enter the religion of Allah (Exalted be He) and leave the darkness of Shirk (associating others with Allah in worship), ignorance and oppression into the light of Tawhid (belief in the Oneness of Allah/ monotheism), faith and the justice of Islam. Those who accept the truth and remain steadfast on Allah's religion are in a good state; otherwise, they can

be banished to the lands of the unbelievers, if they do not belong to the Muslim countries.

This is the soundest way for getting rid of the evil of disbelievers mixing within society. We should be keen to call them to Allah (Exalted be He) and to explain His religion to them in the best way to display the merits of Islam for them and deal fairly with them, giving them the rights they have against Muslims in the hope that they will accept the truth and leave their falsehood into the religion of truth, guidance and happiness.

This is to be done when Muslims are able to do so, or else they should fear Allah (Exalted be He) and be upright and beware of the evils of their enemies and endeavor in calling them to Allah and keeping away from mixing and associating with them and imitating them so that they may be safe from

their plots and cannot be tempted into the falsehood that they believe in. May Allah (Glorified and Exalted be He) grant us success! All this should be done regarding outside the Arabian Peninsula. As for the Arabian Peninsula, it is obligatory to prevent them from entering it and to drive out those who are living therein, because the Messenger of Allah (peace be upon him) forbade their remaining therein and gave his orders that only Islam should remain there and that it should not have two religions. He commanded that the Jews, Christians, and those embracing other religions should be driven out therefrom and should only enter it for a temporary need as was done by `Umar, who permitted the merchants to enter it during fixed periods and leave it thereafter to their countries. The Prophet (peace be upon him) also endorsed the Jews to work in Khaybar when he needed them. Later, they were cleared out by `Umar.

In conclusion, it is not permissible to admit two religions in the Arabian Peninsula, because it is the castle and origin of Islam. Thus, it is not permissible to admit Mushriks (those who associate others with Allah in His Divinity or worship) to it except for a temporary period for a need whose necessity is determined by the ruler, such as what was done by `Umar with regard to the merchants and what was done by the Prophet (peace be upon him) with regard to the people of Khaybar till the Muslims did without them and then they were forced to leave by `Umar (may Allah be pleased with him).

The subjects in the Arabian Peninsula should support and cooperate with the ruler and should not bring, contract with, or employ disbelievers in any work and to dispense with them

in favor of Muslim workers who can satisfy the need. Moreover, Muslims with good manners, who are committed to their religion, are to be given priority, because among Muslims there are those who are merely Muslims by name. The person who brings employees should examine and choose only good Muslim workers. Allah is the One to be asked for help.

Third question: The Muslims who visit Al-Haramayn Al-Sharifayn feel worried and disturbed when they see that the number of non-Muslims entering these countries is constantly increasing. Have you drawn the attention of the government to such dangers?

A: Yes, it is right that Muslims feel worried about such disbelievers. The ruler has been advised that the Peninsula should be purified from disbelievers, who should not reenter or remain there. The ruler (may Allah grant him success) agreed to decrease their numbers and promised to pay full concern to this matter and to only bring them in case of necessity or dire need. May Allah help and guide him to do all that is good!

Fourth question: What responsibilities are obligatory on us in regard to Islamic Jihad (fighting/striving in the Cause of Allah) in Afghanistan? What efforts have you exerted in this regard until now?

(Part No. 27; Page No. 300)

Answer: Undoubtedly, the Jihad in Afghanistan is an Islamic Jihad, and it is obligatory on all Muslims to encourage and support it. They are Muslims who are fighting aggressive and evil enemies, who are the worst and the most despicable Kafirs (disbelievers). They are also the most powerful, so there is an unequal balance of power between the two sides. May Allah grant victory to and support our fellow Muslims who are fighting in His Cause.

It is, therefore, obligatory upon all Muslims to help and assist them with financial, physical, advisory, mediatory, or any other type of support. This is an obligatory duty on all Muslims. The state (may Allah grant it success) has urged the Saudi people to help them and has collected a great deal of aid for the Mujahidin (strivers/fighters in the Cause of Allah) and it is continuing to do this through the brothers in the kingdom. The state (may Allah grant it success) is encouraging people to do this and helps to deliver aid to the Mujahidin and Muhajirun (believers who have migrated to an Islamic land), because they are in dire need of it, and this is a duty on everyone.

We ask Allah to help us continue to help our brothers and give them victory, assist them to save their lives, happiness and victory over their enemy! May He disgrace the enemies of Islam, wherever they are, subdue them and help us against them! May Allah double the reward for those who help them; indeed He is the Best to be asked.

(Part No. 27; Page No. 301)

Fifth question: What are the successful effective methods for practicing Da'wah (Call to believe in and worship Allah) at the present time?

Answer: The most successful and beneficial way for Da'wah at the present time is to utilize the mass media. It is successful, although this can be a double-edged sword. But, as long as the media such as radio, press, and television are used for Da'wah to Allah (Exalted be He) and to guide people to the teachings of the Messenger (peace be upon him), this is certainly a great achievement through which Allah (Exalted be He) benefits the Ummah (nation based on one creed), wherever they are. It can also benefit non-Muslims, to help them know about Islam, understand it, learn its virtues, and realize that it is the only way to success in this life and the Hereafter.

Du'ah (callers to Allah) and Muslim rulers must participate in this as much as they can, making use of the radio, the press, the television, the speeches delivered in gatherings, and also through broadcasting the Friday Prayer Khutbah (sermon), and other means that will convey Al-Haqq (the Truth) to people in all spoken languages until Da'wah and advice reach the whole world in their own languages.

This is obligatory upon all the scholars, Muslim rulers, and Du'ah to Allah (Glorified and Exalted be He), who are able to do it until the Message spreads throughout the world and in all the spoken languages. This is the Proclamation of the Message that Allah (may He be Praised and Exalted) orders.

(Part No. 27; Page No. 302)

Allah (Glorified and Exalted be He) said to His Prophet: ﴾ O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord.﴿ The duty of the Messenger (peace be upon him) was to convey the Message, as did all the Messengers of Allah (peace be upon them) and so should the followers of the Messengers. The Prophet (peace be upon him) said: ﴾Convey (what you know) from me, even if it is a single Ayah (i.e., Qur'anic verse, any

prophetic teaching).﴾ When the Prophet (peace be upon him) delivered a Khutbah to the people, he used to say: ﴾Those who are present should convey it (this information) to those who are absent, as the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him.﴿

Therefore, all Muslims, whether they are rulers, scholars, business people, or others should convey on behalf of Allah (Exalted be He) and His Messenger (peace be upon him) this Din (Religion) and explain it to people in the various living languages, in a clear way. They should explain the merits of Islam, its rulings, benefits, and truth, so the Message may reach its enemies, those who are ignorant of it, and those who seek to know it. And Allah is the One who grants success.

Finally, I advise my Muslim brothers in Pakistan, Bangladesh and everywhere to have Taqwa (fear Allah as He should be feared), act in accordance with Allah's Shari'ah, observe what Allah enjoins and refrain from what He forbids,

(Part No. 27; Page No. 303)

avoid any form of Shirk (associating others with Allah in His Divinity or worship), whether it is small or great, minor or major, and devote 'Ibadah (worship) purely to Allah Alone at all times and in all circumstances. I give the sternest warning to what many people fall into, of becoming attached to or seeking the help of the dead, whether the prophets, the Awliya' (pious people), or others, as I also warn them of becoming attached to trees, stones, idols, or other inanimate objects, because 'Ibadah is the Exclusive Right of Allah Alone, with no partner or associate. Allah (Exalted be He) says: ﴾And your Lord has decreed that you worship none but Him.﴿ Allah (Exalted be He) also says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿ Allah (Exalted be He) also says: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿

It is obligatory upon all humans and jinn to dedicate 'Ibadah to Allah Alone, no one else besides Him, and to fulfill all the Rights owed to Allah, which He has enjoined on them, such as Salah (Prayer) and other acts of 'Ibadah. They also have to avoid what Allah (Exalted be He) prohibited, follow Al-Haqq and undertake it patiently. They should co-operate in piety and Taqwa wherever they are and understand their Din well. They should also strive to recite the Qur'an, contemplate and understand its meanings, and act upon its teachings, because it is the Book of Allah, in which there is guidance and light.

(Part No. 27; Page No. 304)

The Prophet (peace be upon him) said in the Farewell Hajj: ﴾I am leaving you that which if you adhere to it you will not go astray: the Book of Allah.﴿ Allah (Exalted be He) also says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ He (may He be Praised) also says: ﴾Say: "It is for those who believe, a guide and a healing."﴿

It is obligatory on all Muslims to contemplate and understand the Qur'an, and act according to it. The same applies to the Sunnah of the Prophet (peace be upon him). They should study and memorize what they can of the Hadith and act according to them. They should resort to the authentic Sunnah to understand the Qur'an, as it is the second revelation and the second source of the Shari'ah, which is obligatory to be referred to for explanations of what is not clear in the Qur'an and its rulings.

This is my advice to all Muslims; they should not be preoccupied with worldly life and desires or be heedless of the Hereafter. It is obligatory on them to use this world for attaining the Hereafter, and make it their bridge to the Hereafter to achieve success and enter Jannah (Paradise). Allah is the Only One who grants success. May Allah grant us success! May Allah's Peace and Blessings be upon

our Prophet, Imam (leader), and master Muhammad ibn 'Abdullah, and upon his family, Companions, and those who follow him in righteousness!

An interview about the Muslim Ummah

After the Gulf War

Our Muslim Ummah (nation) was hoping to get rid of all past problems and causes of disunity and dissension, especially after the gradual growth of Islamic awakening all over the Muslim world. This was the hope of the Ummah despite all the serious events that were about to ruin its wealth, devastate the resources of its peoples, and threaten its Din (religion) strongly, and despite the bitter trials that the Ummah witnessed during the current century that led to the destruction of many parts of the Ummah's body. Nevertheless, the tyrant of Iraq killed such hope in Muslims' hearts by attacking Kuwait unjustly and continuously trying to increase causes of dissension and disagreement amongst people of the Ummah to take it many years backwards. Thus, it is greatly important under these several challenges that the Ummah faces

to hold a conversation with His Eminence Shaykh `Abdul `Aziz ibn `Abdullah ibn Baz, Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance. This is because such a conversation reflects the view of one of the most prominent scholars of the Ummah on the events it currently faces or has faced during this century. In this conversation, our eminent Shaykh observes the reality of the situation, defines the reasons and factors that led to the weakness that the Ummah suffers from, and tells about the effective remedy for getting rid of these burdens and worries that hinder its progress. `Ukazh thus introduces this comprehensive conversation that it held with the eminent Shaykh to shed light on all the foregoing along with some other points that concern Muslims nowadays:

Q 1: Since Your Eminence cares greatly for Da`wah (calling to Islam), how do you see the reality of the Muslim Ummah today? What is the way to rescue it from the dispersion and division that it suffers from?

A: Undoubtedly, the only way for the goodness of the Ummah, its rescue, and integration is that it unites on Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) and to cooperate to achieve this for Allah (Exalted be He) says: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ And:

﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

In fact, the gulf events are an admonition and exhortation for every Muslim. Muslims all over the

world have to Help one another in righteousness and piety, recommend one another to hold fast to patiently, and abide by the Qur'an and Sunnah regarding all their different affairs. Verily, this is the way of salvation, happiness, glory, honor, and being victorious over the enemies. This is the way of all goodness in this world and in the hereafter.

May Allah guide Muslims to all that pleases Him! May He (Glorified be He) unite their word on the right path!

Q 2: Some people blame Muslim and Arab foundations for not fulfilling their duties, how can such foundations thus effectively play their roles in serving Islam and Muslims?

Undoubtedly, Islamic organizations are responsible for calling to Allah's Way and uniting the Muslims' word.

Each foundation then has to exert all its efforts for Da`wah, directing people to

goodness, and sending Du`ah (callers to Islam) to regions according to its capacity, for the duties of each foundation goes up to its capacity as Allah (Exalted be He) says: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ And: ﴿Allâh burdens not a person beyond his scope.﴾ In addition, each foundation has to make Da`wah on the footsteps of the Qur'an and Sunnah, for Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴾ Moreover, He (Glorified be He) says: ﴿And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴾ Every seeker of knowledge has thus to make Da`wah according to his ability in the way that Allah (Glorified be He) defines for His slaves by saying: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

Wisdom here refers to having knowledge of the instructions, which are stated by Allah (Exalted be He) and His Messenger (peace be upon him) while fair preaching refers to encouragement to good deeds and discourgaement from bad deeds along with guiding to every good act and reminding of the

good end of the pious and the bad end of the Kafir (disbeliever) and those who disobey Allah (Exalted be He). In addition, argument which is mentioned in the concerned Ayah (Qur'anic verse) is that which is supported by Shar`y (Islamic legal) proofs and conveyed in decent wording with neither violence nor severity. Nay, such argument is based on clear and soft explanation, so that doubtful concepts, if any, are removed. It is worth mentioning that when a foundation carries out the foregoing duty, all those who are in charge of it are rewarded abundantly by Allah, for whoever guides a person to anything that is good will receive the same reward as that of its doer. The Prophet (peace be upon him) said: ﴿One who guides to something good has a reward similar to that of its doer.﴾

Q 3: What are the lessons that the Muslim Ummah can learn from the Gulf War?

A: The Gulf War has many admonitions for whoever contemplates them. It divided Arabs and non-Arabs into supporters and callers to justice and supporters and callers to injustice. Allah (Glorified

and Exalted be He) defined the straight path to His slaves. It is the path with which Allah sent His Prophet Muhammad (peace be upon him), as He (Glorified and Exalted be He) says: ﴾And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths﴿

Other paths are paths that contradict Shari`ah (Islamic law) ﴾for they will separate you away from His Path.﴿ i.e. take you away from Allah's Path to another one, which is the path of Satan.

These events made it clear that it is the duty of people of sense to support the oppressed, deter the oppressor, and stand firm and straight on the truth. This duty should be undertaken by every Muslim and reasonable person even non-Muslims. Every sane and just person has thus to support the truth, repel injustice, and aid the wronged people. Again, such an obligation applies to both Muslims and non-Muslims, though it is of more importance and greatness as long as Muslims are concerned.

Allah thus makes it Wajib (obligatory) on every Muslim to do their best to defend the oppressed, hold back the wrong doer, and take the side of truth against falsehood. Again, the foregoing is Wajib on Muslims along with all people of sound minds. Regarding this, the Messenger of Allah (peace be upon him) said in a Sahih (authentic) Hadith: ﴾Help your brother whether he is an oppressor or oppressed!" A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him.﴿ Accordingly, deterring the oppressor

and blaming them for their oppression is a sort of aiding them. On the other hand, the oppressed is to be assisted to repulse the oppressor and get his right back. Finally, if the oppressor is a Kafir such as Saddam and people like him, the obligation to repel him will be of greater emphasis.

Q 4: The Gulf War undoubtedly created breaches in Muslims' rows, what is the proper way to restore harmony amongst them?

A: Such breaches can be treated, for each disease has a remedy; the remedy of division is that all countries and officials have to make Tawbah (repentance to Allah) from their mistakes and bad deeds, correct themselves, and require from the wronged to forgive what has been done against them, for Allah (Glorified and Exalted be He) accepts the Tawbah of whoever repents to Him. He (Glorified be He) says: ﴾And all of you beg Allâh to forgive you all, O believers, that you may be successful﴿ And: ﴾O you who believe! Turn to Allâh with sincere repentance!﴿ Moreover, the Prophet (peace be upon him) said: ﴾Whoever repents from his sins is like the one who did not commit a sin.﴿

All Muslim and Arab countries

have thus to cooperate to achieve acts of righteousness and piety, to recommend one another to the truth, and to be patient while keeping firm on it, to abandon falsehood, to make Tawbah to Allah, and to ask their brothers whom they wronged to pardon them. They are to confess their mistakes before their brothers and ask for their forgiveness.

Recommending one another to the truth and asking one another to forgive their brothers' mistakes are thus highly needed. If this happens and the oppressor gives up their mistakes and makes Tawbah to Allah, such breaches in Muslims' rows will vanish.

Q 5: Undoubtedly, the enemies of the Muslim Ummah wait for an opportunity to annihilate it, what is the way to hinder this?

A: Muslim countries have to prepare against its enemies, beware of their plots, and stand firm and straight on the Din of Allah and the truth. The Muslim Ummah should not feel safe or overlook the deception of its enemy. Allah (my He be Glorified and Exalted) says: ﴾O you who believe! Take your precautions﴿ He (Glorified and Exalted be He) also says:

﴾And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know.﴿

Each Muslim country, whether Arabic or not, should be ready against the enemy and keep firm and straight on the Din of Allah and His Shari`ah. It is worth mentioning that the most important readiness is to have absolute obedience to Allah and His Messenger and to refer all matters to Shari`ah. Physical readiness is also required such as setting up a good army and adequate weapons according to the capacity of the Muslim Ummah for Allah (Exalted be He) commands Muslims to do so by saying: ﴾And make ready against them all you can of power﴿ Each country has thus to do its best to possess the proper up-to-date weapons, to manufacture them (if possible) or buy them, to secure the appropriate Muslim soldiers at times of prosperity so that it finds enough armed forces at times of adversity. The foregoing is the duty of everybody. The greatest and most important thing is to refine one's self by piety, standing firm and straight on the Din of Allah, abandoning disobeying Him (may He be glorified and Exalted), worshiping Him Alone, and forbidding Shirk (associating others with Allah in His Divinity or worship). Some of the kinds of Shirk that Muslim countries have to forbid are attaching one's heart to the dead, seeking their help, making vows to them, etc. In fact, attaching one's heart to the dead and asking them for support

against the enemies or to cure a patient is a sort of major Shirk.

It is therefore Wajib on every country to care for this matter, to direct its people to Tawhid (belief in the Oneness of Allah), to worship Allah Alone, and to abandon Shirk, and that everybody stands firm and straight on the Din of Allah, avoids disobeying Allah (Glorified and Exalted be He), and refers all matters to the Qur'an and Sunnah (whatever is reported from the Prophet) as Allah (Glorified be He) says: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ In this Ayah, Allah (Glorified be He) makes it Wajib on the believers at times of disagreement to refer the matter to Allah (Exalted be He) and His Messenger (peace be upon him) i.e. to the Qur'an and Sunnah. In such cases, it is Wajib to follow the Qur'an and Sahih Sunnah.

In addition, Allah (Glorified be He) says: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿ He (Exalted be He) makes it Wajib on Muslims to obey their authorities i.e. when they command them to do Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), for the Prophet (peace be upon him) said: ﴾Submission is obligatory only in what is good (and reasonable).﴿ Again, it is Wajib on Muslim countries to refer their disputes

to Allah, His Messenger, and the ruling of Shari`ah. They have to stand firm on the Din of Allah and direct their armies and people to do the same. The foregoing is the way of victory, happiness, glory, honor and protection from the enemies wherever they are and whatever their power may be.

May Allah grant success and guidance to all Muslims! May Allah set right Muslims' authorities, help them to do all goodness, bestow upon them the sound understanding of Din and keep them firm and straight on it!

Q 6: Some people try to use Din to accomplish personal goals during the events of the Gulf War, how do you see this?

A: It is Wajib on every Muslim to fear Allah, worship Him Alone sincerely, and not do what the hypocrites do. Verily, using Din for achieving personal desires is a characteristic of hypocrites who only refer to Din hypocritically, when they need it. Doing so is an impermissible Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and hypocrites are worse than Kafirs (disbelievers), for Allah (Exalted be He) says: ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire﴿ It is thus Wajib to abide by the Din for sake of Din itself and in order to obey Allah and His Messenger not to accomplish any of the vanities

of the world. It is the characteristic of hypocrites who only abide by Din and support it to look after their personal interests and fulfill their needs. When the hypocrites are then alone, they return to Kufr (disbelief) and deviation, and support the Kafirs. When the hypocrites fulfill their personal needs, they reject Din; this act is entirely against Din and such people are hypocrites, who are worse than Kafirs (may Allah protect us from all). Allah (Exalted be He) says: ﴾Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.﴿

Describing some of the characteristics of the hypocrites, Allah (Glorified be He) says in the Holy Qur'an: ﴾Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.﴿ ﴾(They are) swaying between this and that, belonging neither to these nor to those﴿ Swaying people are those who are confused. They sometimes take the side of the Muslims though at other times, they take the side of the Kafirs. Such swaying people join Kafirs when they are the victorious ones and when they can benefit them and vice versa.

Hypocrites thus are swaying. They neither have firmness on Din nor insight. They only join the victorious party to achieve their own interests. The hypocrites then do not have either a good goal nor firm `Aqidah (creed). May Allah protect us against this!

Q 7: What is your guiding word to the people of Kuwait after the liberation of their country from the Iraqi tyrant?

A: My advice to the people of Kuwait and to every Muslim is to fear Allah (Glorified and Exalted be He). This is my advice to the people of Kuwait, Saudi Arabia, to every Muslim in Al-Khalij and to all other Muslims. I advise all Muslims to fear Allah (Glorified and Exalted be He), to stand firm on His Din, to thank Allah for the graces of victory, good health, and the deterrence of the unjust.

Thanking Allah is to obey Him (Exalted be He) and His Messenger (peace be upon him), to consistently perform the five obligatory Salahs (Prayers) at their appointed times, to pay Zakah (obligatory charity), to observe Sawm (Fast) during Ramadan, to perform Hajj only one time during

one's whole lifetime (if they have not done before), to obey Allah regarding all other matters such as being dutiful to one's parents, maintaining the ties of kinship, making Da`wah (calling to Islam), enjoining Ma`ruf and forbidding Munkar, and all other good deeds. A person should also thank Allah by abandoning all sins. I thus advise all Muslims to thank Allah by carrying out His commands, abandoning His prohibitions, and being patient while standing firm on this. Allah (Glorified be He) says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿

(Part No. 27; Page No. 318)

He (Glorified be He) also says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ This is the duty of all Muslims. They all have to help one another in virtue, righteousness, to exchange sincere advice for the sake of Allah, to abandon disobeying Allah, not to help one another in sin and transgression such as Shirk, drinking Khamr (intoxicant), Zina (premarital sexual intercourse and/or adultery), gambling, and all things prohibited by Allah and His Messenger. All Muslims have to recommend one another to the truth and to be patient enough to stand firm on it. They have to forbid one another from committing sins or transgression. In other words, they have to forbid one another from doing Munkar and enjoining one another to do Ma`ruf. All the foregoing is to express thankfulness to Allah (Glorified and Exalted be He). Allah (Exalted be He) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ These are the characteristics and morals of the believers for which Allah (Exalted be He) promised them that He will have His Mercy on them and grant them victory in this world and happiness and salvation in the hereafter.

May Allah grant all Muslims success, firmness on Din, and guidance!

(Part No. 27; Page No. 319)

Q 8: Finally, what is your word to the families of the martyrs?

A: I ask Allah (Exalted be He) to reward them for their this trial, solace and compensate them in this world and in the hereafter with something better than what they have lost. May Allah forgive the martyrs, expiate their sins, admit them to Jannah (Paradise), and rescue them from hellfire! Verily, martyrs are expected to have great rewards! I thus advise their families to make Du`a' (supplication) for them that Allah is Merciful with them and grants them high ranks in Jannah. I also advise families of the martyrs to be patient and seek the reward of Allah for martyrdom in Allah's cause is a great grace of Allah. If such families are thus patient and wait for the reward of Allah, Allah will solace them and compensate them with something better than what they have lost.

May Allah grant us all guidance to all that pleases Him!

30- It is obligatory on the scholars and believers to propagate the Names and Attributes of Allah

Q 1: Some Du`ah (callers to Islam) view that talking about Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes) should be quitted, on the ground that this causes disunity among Muslims and hinders them from fulfilling their main duty, which is Jihad (fighting/striving in the Cause of Allah). To what degree is their view valid ?

(Part No. 27; Page No. 320)

A: This is an invalid view, for Allah (Glorified be He) has clarified His Names and Attributes in His Ever-Glorious Book. He has mentioned this so that the Mu'minin (believers) can get to know, call for, describe and Praise Allah (Glorified and Exalted be He) with them. Many reports from the Messenger of Allah (peace be upon him) have been narrated that he (peace be upon him) had mentioned Allah's Names and Attributes, praised Him with them and encouraged people to do that in his Khutab (sermons) and discussions with his companions.

Therefore, the people of knowledge and Iman (faith) should spread Allah's Names and Attributes and mention them in their Khutab, writings and preaching and remind people of them. Allah (Glorified be He) is known and worshiped by them. We should neither neglect nor disregard mentioning them on the plea that some laypeople might become dubious, or some of those who adhere to Bid`ah (innovation in religion) might distract people in this issue. Rather, any doubtful matter must be clarified. It should be declared that it is obligatory to prove Allah's Names and Attributes in a way that befits Him (Glorified and Exalted be He), without Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Takyif (questioning Allah's Attributes) or Tamthil (likening Allah's Attributes to those of His Creation), so that the people having no knowledge are aware of this ruling, those who observe Bid`ah are being stopped, and the proof is established against them.

Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) clarified in their books that it is the duty of all Muslims, especially the people of knowledge, to take Ayat-ul-Sifat (Qur'anic verses including Allah's Attributes) and the Hadiths reported in this regard as they are without Ta'wil (allegorical interpretation) or Takyif of Allah's Attributes (Glorified and Exalted be He).

(Part No. 27; Page No. 321)

Rather, they should take them as they have been revealed, along with believing that they are true and proving them to Him (Glorified be He). People should also believe that their meanings are true in a way that befits Allah (Glorified and Exalted be He), such as Al-Rahman (The Gracious), Al-Rahim (The Merciful), Al-`Aziz (The All-Mighty), Al-Hakim (The All-Wise), Al-Qadir (The All-Powerful), Al-Sami` (the All-Hearer), Al-Basir (the All-Seer), and so on.

Thus, they should be taken as they have been revealed along with believing in them, and knowing that Allah (Glorified be He) is unique and no one could be compared or equated with Him (Glorified and Exalted be He). We are not allowed to question the Names or Attributes; because it is only Allah (Exalted be He) who knows their nature. Thus, as He (Glorified be He) has a Self that does not resemble other selves, it is impermissible to question it; He has Attributes that do not resemble human attributes and it is also impermissible to question them. What applies to the Attributes also

applies to the Self. This is what was reported from all the Companions of the Messenger (peace be upon him) and who followed them (may Allah be pleased with all of them). Allah (Glorified be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One﴿ ﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].﴿ ﴾"He begets not, nor was He begotten.﴿ ﴾"And there is none co-equal or comparable unto Him."﴿ Allah (Glorified be He) also says: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ Allah (Glorified and Exalted be He) also says: ﴾So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.﴿

Allah (Glorified be He) says: ﴾And (all) the Most Beautiful Names belong to Allâh, so call on Him by them﴿ There are abundant Ayahs (Qur'anic verses) stressing this meaning.

Q 2: What is your estimation of the spread of the doctrine of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) among Muslims all over the world?

A: I know from different sources that the Islamic movement, praise be to Allah, is very strong all over the world and there are many who embraced Islam at the beginning and the end of the 14th century A.H. This indicates an abundance of goodness.

I learnt from different sources that the activity of Du`ah (callers to Islam) in Asia, Africa, USA, Europe and Australia has been very fruitful, which indicates plenty of goodness. Du`ah have to double efforts and ask Allah (Exalted be He) for help and success, so that the benefit would be great and the outcome would be good.

Q 3: Is it all right if a Mujahid (one striving/fighting in the Cause of Allah) put off the declaration of right beyond the time of necessity when seeing some Mujahids violating some types of Tawhid (belief in the Oneness of Allah/ monotheism)?

A: There is a comprehensive ruling stating that it is not permissible to delay the conveyance of Islamic knowledge at the time of necessity.

If there is someone who is ignorant of a certain issue, they should be informed by those who know it. It is not permissible to withhold such necessary information in order to please someone.

If a believer hears someone speaking words that denote Shirk (associating others in worship with Allah), sees a Bid`ah that contradicts Shari`ah (Islamic law), or an obvious sin being committed, they will have to condemn the people committing these things. It is obligatory that the individual expresses the truth pertaining to the Oneness of Allah and condemns Bid`ah and sins in a way that brings about benefit while taking leniency and wisdom into consideration.

There is more flexibility with supererogatory practices. A person is not to blame, if they do not tend to be strict as regards some supererogatory minor issues for a Shari`ah-acknowledged reason, such as saying 'Amen' out loud and raising one's hands [when saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]")] in Salah (prayer), and such supererogatory practices. Discussions about these supererogatory issues and their like can be put on hold until the right time.

Q 4: There is a great deal of difference between those who work in the field of Da`wah (Call to Allah), which leads to failure and loss of progress arising from ignorance of the etiquette of differing in opinion. Could you please give us some advice in this regard?

A: Yes, I advise all my Muslim brothers, scholars

(Part No. 27; Page No. 324)

and Du`ah (callers to Islam) to adopt good manners and leniency in Da`wah, especially in controversial issues, when debating and studying them. I would ask them not to let enthusiasm and intensity make them say what should not be said, as this causes division, discord, mutual hatred, and disunity. Instead, the Du`ah, teachers, and guides should use beneficial methods and leniency when speaking, in order for their words to be accepted and not to make people avoid them. As Allah (Glorified and Exalted be He) says to His Prophet (peace be upon him): ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿

Allah (may He be Praised) also said to Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him), when He sent them to Pharaoh: ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ Allah (may He be Praised) also says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Allah (may He be Praised) also says: ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿

The Prophet (peace be upon him) said, ﴾Whenever kindness is present in anything,

(Part No. 27; Page No. 325)

it beautifies it and whenever it is missing, it makes it defective.﴿ He (peace be upon him) also said, ﴾"He who is deprived of forbearance and gentleness is, in fact, deprived of all good."﴿

The Du`ah and teachers should utilize beneficial methods and beware of strictness and harshness, because this might lead to rejection of Al-Haqq (the Truth), widening the gap of disagreement and disunity among Muslims, although their aim is to clarify Al-Haqq, encourage people to accept it, and to benefit people with their Da`wah. The aim is not to demonstrate knowledge or that you are calling to Allah or keenness to protect the Din (religion of Islam), as Allah (Exalted be He) knows the secrets and that which is yet more hidden. The aim is to spread Da`wah and benefit people through your advice. You should, therefore, seek to help people accept your advice and be cautious about all that may cause them to refuse it and reject it.

Q 5: From your knowledge of the history of Al-Rafidah (a Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), what is your stance on the principle of reconciling them and Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body)?

A: Reconciling Al-Rafidah and Ahl-ul-Sunnah is not possible, because they have a different 'Aqidah (creed). The 'Aqidah of Ahl-ul-Sunnah wal-Jama'ah is Tawhid (belief in the Oneness of Allah/monotheism), sincere and pure devotion of 'Ibadah (worship) to Allah Alone (may He be Praised and Exalted), without associating any partner with Him, not even a close angel

(Part No. 27; Page No. 326)

nor a commissioned Prophet, and that Allah (may He be Praised) is the One Who knows the Ghayb (Unseen). The 'Aqidah of Ahl-ul-Sunnah wal-Jama'ah also entails loving all the Sahabah (Companions

of the Prophet, may Allah be pleased with all of them), asking Allah to be pleased with them, and believing that they were the best of Allah's Creations after the prophets, and that the best among them were Abu Bakr Al-Siddiq then `Umar then `Uthman then `Aly (may Allah be pleased with them all). Al-Rafidah has a different 'Aqidah in this regard. It is, therefore, not possible to join them in the same way that it is not possible to join the Jews, Christians, the idol worshippers with Ahl-ul-Sunnah. Therefore, it is not possible to reconcile Al-Rafidah and Ahl-ul-Sunnah, due to the differences in their 'Aqidah, which we have just clarified.

Q 6: Is it permissible to cooperate with them in fighting the external enemy, such as communism?

A: I think this is not possible. Rather, Ahl-ul-Sunnah should unite and call Al-Rafidah to abide by the Book of Allah and the Sunnah of the Prophet (peace be upon him). When they (i.e. Al-Rafidah) conform to the Qur'an and Sunnah, there will be no room for separation between them and us. However, as long as they turn a deaf ear toward issues such as abhorring the Companions (may Allah be pleased with them), insulting them except for a small number of them, insulting Al-Siddiq and `Umar (may Allah be pleased with them), worshipping Ahl-ul-Bayt (members of the Prophet's extended Muslim family) like `Aly (may Allah be pleased with him), Fatimah (may Allah be pleased with her), Al-Hasan and Al-Husayn (may Allah be pleased with them), believing that the twelve Imams are infallible and

know the Ghayb and the like of the most misleading falsehoods, which run counter to the belief of Ahl-ul-Sunnah wal-Jama`ah, there should not be any form of cooperation between Ahl-ul-Sunnah and them.

Q 7: What should a Muslim do with regard to the juristic differences between Muslim parties and groups?

A: A Muslim should adhere to Al-Haqq as indicated by Allah's Book and the Sunnah of Allah's Messenger (peace be upon him) and deal with others on this basis. A Muslim should love those who adhere to Al-Haqq, show enmity to those who fail to have it, and disavow and oppose every party or doctrine that contradicts Al-Haqq.

The religion of Allah is not diversified. It is the right path represented in worshiping Allah (Exalted be He) and following His Messenger Muhammad (peace be upon him).

This is the sound view that every Muslim should keep to. A true Muslim should worship Allah (Exalted be He), follow His Shari`ah which He (Exalted be He) revealed to His Prophet Muhammad (peace be upon him), devote worship to Him Alone, seek none other than Allah (may He Exalted and Glorified) with worship, shun every doctrine that lacks these facts or any party that contradicts this belief, and call people to Al-Haqq substantiated by Shar`y (legally accepted) evidence with kindness and making use of useful methods in showing the truth.

Q 8: What is the ruling on those who live among the communists?

A: This needs further details; if they are not able to migrate, they will be excused, for Allah (Exalted be He) says: ﴿Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!﴾ ﴿Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct

their way.) (These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.)

They should hasten to migrate, whenever possible, to countries where they can openly observe their Din and feel safe. However, if they have the ability to migrate, but are reluctant, this will be a sin. They will be in great danger, for migration is obligatory on those who have the ability to do so. This is according to the consensus of Muslims as stated by several scholars such as Al-Hafizh Ibn Kathir (may Allah be merciful to him) upon his Tafsir (explanation/exegesis of the meanings of the Qur'an) of the mentioned Ayahs, for he (may Allah be merciful with him) of the relevant Ayahs (Qur'anic verses). He stated that migration is obligatory upon those who are able to do so, from countries where Kufr (disbelief) prevails and Muslims are unable to openly observe their Din.

(Part No. 27; Page No. 329)

Q 9: You observe the spread of the Islamic awakening among Muslims and Muslim youth in particular. What are your directives to this Islamic awakening? What are the dangers you fear with regard to it?

A: I have said previously when answering some questions that the Islamic movement, which has been active from the beginning of this century and at the end of the last century brings glad tidings. Praise be to Allah, it is spread all over the world and is in a continuous state of advancement and progress.

Muslims, on their part, should support this movement and cooperate with those who shoulder its responsibilities. Indeed, there should be a kind of support and help given to those people to accomplish their mission. I advise them to be on their guard against extravagance and shortage, since every Islamic Da`wah or work is afflicted with one of two satanic insinuations: shortage of deeds and either excessiveness or immoderation.

Therefore, scholars and people of insight should support this call and direct those who lead it toward moderation and warn them against excessiveness lest this should lead them to Bid`ah. They should not fall short in doing righteous deeds lest this should lead them to fail to fulfill the rights of Allah (Exalted be He). I appeal to them to Islamize their Da`wah through adherence to the Religion of Allah (Exalted be He) and the right path.

(Part No. 27; Page No. 330)

This can be achieved through devotion to Allah (Exalted be He) and following His Messenger (peace be upon him) with neither excessiveness nor shortage of deeds. If they do so, this Islamic movement will be fruitful. The leaders of this movement in particular should be interested in this matter and attend to it, thus, avoiding both opposite ends. May Allah grant us success!

Q 10: What is your opinion regarding the group called Jama`at Al-Da`wah ila Al-Qur'an wa Al-Sunnah?

A: We know it is a good and righteous group. All praise be to Allah, its call is effective and beneficial and it follows the Manhaj (methodology) of Salaf (righteous predecessors). May Allah guide it and everyone in charge of it to goodness.

Q 11: Al-Mujahid Magazine - issued without displaying any photos or prohibited images - has proven it is possible to publish a distinguished magazine without committing any prohibited act. Will you say a word to encourage other magazines to do the same?

A: It is obligatory to publish newspapers and various magazines

(Part No. 27; Page No. 331)

without Taswir (painting, drawing, sculpture, and photography). The Messenger of Allah (peace be upon him) cursed the Musawwirs (those who make pictures and statues, or photographs of living beings) and warned that they will receive the severest punishment on the Day of Resurrection. The term covers photography and sculpture and any one who claims they are not the same has no evidence to support such claim. If Taswir is of women, it will be gravest, severest in punishment and most evil. Thus, it is obligatory to abstain from all types of Taswir. Moreover, it is the duty of newspaper and magazine editors to fear Allah (Glorified and Exalted be He), holdfast to His Shari`ah, beware of anything that contradicts His Orders and be mindful of Him.

Q 12: Will you say a word to the staff of Al-Mujahid magazine?

A: I advise those in charge of the magazine to continue publishing it and to write articles that benefit Muslims in general and Mujahids in particular. I hope the magazine presents the truth regarding doubtful matters that are being spread among Mujahids nowadays, giving evidence from Shari`ah to clarify matters and allow everyone to follow Al-Haqq. Those in charge of the magazine can carry out this role by communicating with Muslim scholars following the Sunnah (whatever is reported from the Prophet) and publishing their answers. Moreover, I hope the magazine continues, as it has done up till now in all its previous issues, on banning the publication of any photos, in obedience to the Hadith Sahih (authentic) related in this regard.

May Allah grant success to everyone in charge of the magazine and their head, Shaykh Jamil Al-Rahman, for Allah is All-Hearing and Near. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

How to fight the Eastern and Western cultural invasion

Praise be to Allah alone, and may peace and blessings be upon the Messenger of Allah, his family and Companions!

To proceed: There is no doubt that the gravest danger that Muslim societies face nowadays is the so-called cultural invasion with its different weaponries, such as books, broadcastings, newspapers, magazines and the like. Modern colonialists have changed their old strategies when they realized their failure and ineffectiveness and also when they realized that nations fight courageously to defend their religion, homes and resources. As it is known, usurping by means of force and violence

(Part No. 27; Page No. 333)

and terrorism is an inherently refused concept, especially in modern times after awareness has spread among people; the world has become a small village; and many organizations have been established to defend the rights of nations, refuse the political invasion, and claim the right to autonomy for every nation, as every nation has the right to have sovereignty over their own land, invest their resources, and rule their lands according to their own standards. Nations also have different beliefs, creeds and ruling systems, which forced the invaders to leave these lands after fierce fights, armed clashes and numerous bloody wars.

However, before leaving those countries, they thought of many ways and prepared many plans based on thorough research, full awareness of the aims and the effectiveness of those plans, and the ways that should be followed to accomplish them. Their aims revolved around designing curriculums that weaken the ties with religion and pervert the truth, in which they focused on spreading their culture and instilling the admiration of their material achievements in the different aspects of life in the souls of most people. When people

(Part No. 27; Page No. 334)

were fascinated with its shining and bright view and the great worldly achievements and strange inventions, especially among teenagers and youth, a group of them who were impressed by their culture seek their education abroad in European and American universities, where they are surrounded by a series of doubts and sorts of lusts systematically presented by Orientalists and atheists using well-organized plans and perverted, cunning styles, where they face the western lifestyle with all its corruption, dissolution and obscenity.

Rarely does a person remain safe from these distractions, being accompanied with enticement and lack of religious motive. After finishing their study and returning to their countries, those people assume important posts in their countries; they become agents for the colonialists after they leave; and they give them the responsibility of applying this base trust precisely, even with harsher means than those used by the colonialists themselves. This took place, indeed, in many countries that were occupied by colonialism or were relevant to it.

(Part No. 27; Page No. 335)

Yet, the way to safety from this danger lies in establishing universities and institutes with different specializations in order to limit the academic missions abroad, and teaching all forms of knowledge in all universities and institutes, while paying attention to the subjects of religion and Islamic culture, in order to keep the `Aqidah (creed) of the students safe and sound, and to protect their morals and future, so that they take part in building their society on the basis of the laws of Shari`ah (Islamic law) and according to the needs of the Islamic Ummah (nation based on one creed). We should restrict educational missions abroad to certain forms of knowledge that are not available at home.

May Allah guide us to all what benefits the people and the countries, and protect the Muslims against anything that might harm them in their creed and morals, for He is the Most Generous and All-Bountiful!

In addition to the above mentioned, we need to take more care of the curriculums and add a perfect Islamic touch to them, and establish more scientific institutions which enable people to study at home instead of traveling abroad. We should also choose the male and female teachers and managers perfectly, so that they are all known for their

good morals, sound `Aqidah, great reputation, jealousy of Islam, power and honesty. Anyone who has these traits is guaranteed; they will most probably do their best to explain the information to the students in a correct way.

However, if it is a necessity to send some students to learn abroad due to the lack of some professional institutions, especially in the field of industry, an objective committee should be held to choose the most suitable students regarding their religion and morals, who are well-versed in Islamic culture and have the Islamic spirit, and also choose a supervisor that is known for his knowledge, righteousness and activity in practicing Da`wah (calling to Islam) to accompany the mission, practice Da`wah there and at the same time supervise and guide them, and refute all the doubts that might occur to them.

They should be given a course before traveling, even if it is short, in which they are told about all the problems they might encounter in the countries where they are going, while clarifying the viewpoint of Shari`ah therein, and the wisdom behind it according to the Qur'an, the Sunnah (whatever is reported from the Prophet) of the Messenger of Allah (peace be upon him), and the opinions of scholars, such as the rulings on slavery, polygamy in general,

the polygamy of the Prophet (peace be upon him) in particular, the ruling on Talaq (divorce pronounced by a husband), the wisdom behind Jihad (fighting in the Cause of Allah), whether by an initiative or for self-defense, and such doubts that are stirred by the enemies of Allah to the Muslim youth, so that they are fully prepared to refute any doubts.

As for facing the invasion coming from the broadcastings, books, newspapers and magazines which afflicted the Muslim Ummah in the modern age, and have come to occupy most of the time of the Muslim men and women in spite of the deadly poison and the misleading promotion they usually contain, it is one of the most important tasks to protect Islam and Islamic culture from its evil plotting. We should make sure that the Du`ah (callers to Islam) dedicate themselves to writing useful researches, periodicals and articles; practicing Da`wah, replying to the different forms of cultural invasion and exposing their falsehood. The enemies have dedicated all their resources and potentials, established many organizations and applied different means to deceive the Muslims. These doubts should be refuted, and Islam should be clarified and explained regarding `Aqidah, legislation, rulings and morals in a nice, attractive way using suitable modern ways; wisdom and good preaching;

(Part No. 27; Page No. 338)

and arguing in a mild way via all the mass media as much as possible. Islam is the perfect religion that encompasses all goodness, and that guarantees the happiness of all people, good progress, sound development, peace, security, prosperous life and winning in this world and in the Hereafter.

The Muslims were afflicted by all this as they do not adhere to their religion as they should have; and most people do not understand its reality, due to their lack of interest in it; ignorance of it; the negligence of many scholars in clarifying its advantages, wisdom and secrets; lack of honesty and patience in inviting others to it; and not bearing harm and using the modern methods. Thus, dispute and difference had taken place; most of the people are ignorant of the rulings on Islam; and have become deluded.

It is known that the last generation of this Ummah will only succeed with what brought success to the first generation, which is following the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him), according to Allah's (Exalted be He) Saying: ﴿[Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliyâ' (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!﴾ Allah (Exalted be He) also says: ﴿"And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."﴾

(Part No. 27; Page No. 339)

He (Glorified be He) also says: ﴿And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴾ Allah (Glorified and Exalted be He) has promised us a clear victory and a successful outcome in return for this, as He is the Most Truthful in His Saying: ﴿and (as for) the believers, it was incumbent upon Us to help (them).﴾ He (Glorified be He) also says: ﴿But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.﴾ He (Glorified and Exalted be He) also says: ﴿Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).﴾ He (Glorified be He) also says: ﴿O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴾ There are numerous Ayahs (Qur'anic verses) in this regard. When the Salaf (righteous predecessors) applied those noble Ayahs, whether in saying, action or `Aqidah, Allah (Exalted be He) granted them victory over their enemies;

(Part No. 27; Page No. 340)

made them rule the world; spread justice through them; and made them rulers of the Ummah and Imams (leaders) of guidance. When the latter generations altered (Allah's Commands), they were changed, according to Allah's (Exalted be He) Saying: ﴿Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's

punishment, there can be no turning back of it, and they will find besides Him no protector.)

May Allah make the Muslims, whether individuals or governments, return to their religion in a proper way; grant them comprehension of it; make them apply it; make them agree over Al-Haqq (the Truth); guide them to cooperation in righteousness and piety, and recommend each other to the truth and endure it, for He is the All-Hearing, the Ever Near! May Allah's peace and blessings be upon our Prophet Muhammad, his family, Companions and his followers in piety and righteousness!

Knowledge necessary for the Muslim caller:

Q: What is the knowledge required for a Da`y (caller to Islam) who enjoins right and forbids wrong?

A: A Da`y (caller to Islam) who enjoins right and forbids wrong should be well-aware of the religious knowledge, for Allah (Glorified be He) says:

(Part No. 27; Page No. 341)

﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿ Knowledge here refers to what Allah (Exalted be He) says in His Ever-Glorious Book and what is declared by the Messenger (peace be upon him) in the sound Sunnah (whatever is reported from the Prophet). This knowledge is attained by devoting attention to both; the Qur'an and the purified Sunnah, to know the Commands and Prohibitions of Allah, and learn how the Messenger (peace be upon him) used to act in calling to Allah (Exalted be He) and refuting the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), as well as knowing the way of his Companions (may Allah be pleased with them). A Da`y should also contemplate this by referring to the books of Hadith, taking good care of the Ever-Glorious Qur'an and checking the declarations of the scholars in this matter, for they have elucidated this matter and clarified what should be done.

Therefore, whoever undertakes this task should be attentive to it. They should be deeply acquainted with the knowledge of the Book of Allah and the Sunnah of His Messenger (peace be upon him) to put things in their right places and choose the proper place for Da`wah (calling to Islam) knowingly. Thus, enjoining what is right will not cause the occurrence of wrong, and forbidding what is wrong will not result in worse wrongful acts.

In conclusion, they should have the necessary knowledge to put things in their right place.

(Part No. 27; Page No. 342)

The ideal way to call to Allah (Exalted be He)

Q 4: We have received two questions; one asks about the ideal way of calling to Allah (Glorified and Exalted be He) and the second is about the ideal way of enjoining good and forbidding evil. The people who wrote the two questions mention that they observe that Muslims make a lot of mistakes and they are feeling pain because of what they see. They wonder if there is something they can do to stop the evil. Could you kindly advise us?

A: Allah (Glorified and Exalted be He) explains the way of Da`wah (calling to Islam) and what Du`ah (callers to Islam) should do. Allah (may He be Praised and Glorified) says: ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿

So the Du`ah to Allah (Exalted be He) should be well-aware and deeply acquainted with the requisites of Da`wah to which they call and with the prohibited matter that they warn people against. Thus, they call to Allah (Exalted be He) knowingly. It is obligatory to be sincerely devoted to Allah (Exalted be He) in this regard, not to a trend or an opinion. They should call to Allah (Exalted be He) for the sake of Allah's Reward and Forgiveness to guide people,

(Part No. 27; Page No. 343)

so they must be sincere and knowledgeable. Allah (Glorified and Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿

The Ayah (Qur'anic verse) explains how to call to Allah (Exalted be He) with wisdom (i.e. knowledge, the Sayings of Allah and the sayings of the Messenger). Allah (Exalted be He) uses the word "wisdom" to stand for "knowledge" because knowledge can stop falsehood and help people to follow Al-Haqq (the Truth). Knowledge must be accompanied by kind preaching and argument in a way that is best when necessary, because some people may be convinced by explaining Al-Hqq and its proofs to them for they originally seek Al-Haqq and when it becomes apparent to them, they accept it. So, they do not really need advice. Other people may deny and show some apathy and this kind needs good instruction. Du`ah advise and remind people about Allah (Exalted be He) when they deal with the ignorant, the heedless and the lenient in order to convince them with Al-Haqq. The one who is called to Al-Haqq may have some doubts, so they argues with them and their doubts must be refuted.

Du`ah to Allah (Exalted be He) must explain Al-Haqq with the relevant proofs and argue in a way that is best in order to remove doubts by providing legal proofs using good speech and a kind manner, and mildness; not with violence. This is necessary so that the one who is called to Al-Haqq will not depart from it

(Part No. 27; Page No. 344)

and insist on falsehood. Allah (Glorified and Exalted be He) says: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿ When Allah (Exalted be He) sent Musa (Moses) and Harun (Aaron) to Pharaoh, He said to them: ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ The Messenger (peace be upon him) said in the Sahih (authentic) Hadith: ﴾Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴿ He (peace be upon him) also said: ﴾Anyone who is deprived of forbearance and gentleness is, in fact, deprived of all good.﴿

So, the Du`ah to Allah (Glorified and Exalted be He) must observe Al-Haqq, be lenient with those who are being called to Al-Haqq, exert efforts to be sincere to Allah (Exalted be He) and deal with matters in the way that Allah (Exalted be He) outlined. Thus, they should call to Allah (Exalted be He) with wisdom, good instruction, and arguing in a way that is best. The caller must be knowledgeable in order to convince those who are being called to Al-Haqq so as to remove any doubts and make the hearts lenient,

because hearts are softened with the call to Allah, good instruction, explanation of the good that Allah promises, and illustrating the danger a person will face if they refuse the call.

The people who enjoin good and forbid evil have to be committed to Islamic etiquettes, be sincere to Allah while doing their work, and try to have the same morals as the callers to Allah such as leniency and gentleness unless something else is needed such as dealing with oppressors, and those who are haughty and stubborn. In this case, force may be used because of Allah (Exalted be He) Saying: ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿ The Prophet (peace be upon him) said: ﴾"Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Iman (Faith/belief)."﴿ (Related by Muslim in his Sahih Book of Hadith)

With other people they should behave like the callers to Allah (Exalted be He) when forbidding evil and enjoining good: A person should forbid evil with gentleness and wisdom and establish the proof against the evil-doers in order to make them comply with Al-Haqq and stop

the evil they commit as much as possible. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ As mentioned in the previous Hadith, the Messenger (peace be upon him) said: ﴾Whoever among you sees something abominable...﴿

Of the comprehensive Ayahs in this regard is Allah's (Exalted be He) Saying: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ Allah (Exalted be He) also says: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴿

Allah (Exalted be He) threatens those who do not enjoin good and forbid evil and curses them by the tongue of Dawud (David) and `Eisa (Jesus) where He says in Surah Al-Ma'idah: ﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴾ ﴿They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴾

(Part No. 27; Page No. 347)

This is a great matter and a heavy responsibility, so the believers and people in power such as rulers and scholars should forbid the wrong and enjoin what is right. This is not the duty of a special group, even though the special group has a certain duty and major responsibility to fulfill but it will not be overlooked by other people. People must help the authorities in forbidding evil and enjoining good in order that goodness prevails and evil decreases. This is especially true when the group of callers and people in power do not fulfill their duties with the natural consequences of wrong increasing and the danger becomes worse, thus, everyone who is able to help must do so.

If they can fulfill their duties on their own and consequently evil stops, there is no need for other people to take part in this place or this country because enjoining good and forbidding wrong is a Fard Kifayah (collective duty; i.e. a duty which, if performed by some, others are not obliged to perform it; but, if none performs it, all will be sinful). When it is done by those in charge, it will be a Sunnah (supererogatory) for the others. If the wrong can not be removed by others but can be removed by you, it is obligatory on you to stop it and enjoin what is good as long as you are the only one who can stop it.

(Part No. 27; Page No. 348)

However, when there is someone else to stop it, it will be a Fard Kifayah; whoever can do it, should stop it. However, if you jointly ignore the matter, you will all be sinful.

In conclusion, enjoying the right and forbidding the wrong are a Fard Kifayah on people; when a group of people fulfill it, the rest are exempted. Likewise, the call to Allah (Exalted be He), when people abandon it, they will all be sinful and when there are certain people to undertake the job, it will be a Sunnah for the rest of the people, because it is a form of cooperation in good and piety.

Muslims dealing with non-Muslims

Q: What are the obligations of Muslims towards non-Muslims, whether they are Dhimmys (protected non-Muslims living under Islamic rule) or Muslims living in non-Muslim countries? I mean different forms of dealing; from greeting non-Muslims to participating in their celebrations. May I consider them fellow co-workers? Please advise. May Allah reward you with the best!

A: Many things are prescribed on a Muslim when dealing with a non-Muslim,

(Part No. 27; Page No. 349)

including: Da`wah (calling to Allah) and explaining the truth of Islam to them as much as possible, as this is the greatest favor that could be done by a Muslim to their fellow citizens, whether Jews, Christians, or other non-Muslims, according to the Hadith of the Prophet (peace be upon him): ﴾Whoever guides to something good has a reward similar to that of its doer.﴿ (Related by Imam Muslim in his Sahih 'authentic' Book of Hadith). Moreover, the Prophet (peace be upon him) said to `Aly (may Allah be pleased with him) when he sent him to Khaybar and commanded him to call its people to Islam: ﴾By Allah, if Allah guides aright even one person through you that will be better for you than to possess the most valuable of camels.﴿ (Agreed upon by Al-Bukhari and Muslim). Besides, the Prophet (peace be upon him) said: ﴾Whoever calls others to follow right guidance, their reward will be equivalent to those who follow them (in righteousness) without their reward being diminished in any respect, and whoever invites others to follow error, the sin will be equivalent to that of the people who follow them (in sinfulness) without their sins being diminished in any respect.﴿ (Related by Muslim in his Sahih Book of Hadith). It is worth mentioning that practicing Da`wah (calling to Islam) and telling the people about Islam is one of the most important duties and one of the best acts that draw one closer to Allah (Exalted be He).

Secondly: it is impermissible to treat a Dhimmy, a Musta'man (non-Muslim with a peace agreement permitting them to enter and stay temporarily in a Muslim country) or a Mu`ahad (non-Muslim in a temporary covenant with Muslims) unjustly regarding their self, property or honor; you have to give them their rights and not wrong them in financial matters, whether by theft, betrayal or deception. You have also not to harm them physically, whether by beating them or otherwise, as being a Dhimmy

(Part No. 27; Page No. 350)

or a Musta'man is a means of protection for them.

Thirdly: There is no harm in conducting commercial transactions with them, such as buying, selling and hiring. It was authentically reported from the Messenger of Allah (peace be upon him) that he bought things from Kafirs (disbelievers), idol worshippers and Jews. When he (peace be upon him) died, his shield was mortgaged with a Jew in return for food he had bought for his family.

Fourthly: You should not initiate greeting non-Muslims for the Prophet (peace be upon him) said: ﴾Do not greet the Jews and the Christians before they greet you.﴿ (Related by Muslim in his Sahih Book of

Hadith). The Prophet also said: ﴾When the People of the Book offer you salutations, you should say: The same to you.﴿ A Muslim should not initiate greeting to a Kafir; they should only reply saying "The same to you", according to the saying of the Prophet (peace be upon him): ﴾When the People of the Book offer you salutations, you should say: The same to you.﴿ (Agreed upon by Al-Bukhari and Muslim). One of our duties towards non-Muslims is to be good neighbors to them. You should never harm your non-Muslim neighbors.

(Part No. 27; Page No. 351)

You should give them charity if they are needy, present them with gifts and advise them, as this may be a cause of their being guided to Islam. This is also because neighbors have special rights as the Prophet (peace be upon him) said: ﴾Jibril (Gabriel, peace be upon him) kept advising me so much to treat neighbors kindly that I thought he would give them the right of inheritance.﴿ (Agreed upon by Al-Bukhari and Muslim). If the neighbor is a non-Muslim, they have the right of being treated well. If they are relatives, they have a double right: the right of a neighbor and the right of kinship. It is permissible for a Muslim to give Sadaqah (voluntary charity), not Zakah, to a neighbor who is Kafir, provided that they are not enemies to the Muslims, according to Allah's (Exalted be He) Saying: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿ Moreover, there is an authentic Hadith that is narrated ﴾On the authority of Asma' bint Abu Bakr (may Allah be pleased with them both) that her mother came to her in Madinah seeking help at the time of the treaty of Al-Hudaybiyyah and she was a Mushrik (polytheist). Asma' asked the permission of the Prophet (peace be upon him) to maintain ties of kinship with her, and he gave her permission.﴿

There is no harm in giving Zakah (obligatory charity) to Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam) among Kafirs for Allah (Exalted be He) says: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm)﴿

(Part No. 27; Page No. 352)

However, it is impermissible that a Muslim takes part in the celebrations and feasts of non-Muslims.

35- Mass Media is a double-edged weapon

The question is related to the mass media. The current crisis shows that mass media plays an important role where people follow the news and form their opinions. Please, advise! What is the role of scholars and knowledge seekers in the cooperation with the mass media?

A: There is no doubt that mass media plays an important role but it is a double-edged weapon. It is obligatory on those in charge of media to fear Allah and seek the truth that they broadcast through the visual, audio, and readable means. It is obligatory to publish and broadcast the useful knowledge of scholars endowed with faith and deep insight to avail people and show them the truth.

(Part No. 27; Page No. 353)

As for the harmful articles which contain atheism, they must be avoided and prevented from broadcasting and publication. They have to be honest and release only useful material that guide people to the truth and keep them away from falsehood.

It is obligatory on the officials of mass media to give their trust to honest people who have knowledge, deep insight, and integrity.

Mass media needs people who fear Allah, glorify Him and seek the benefits of Muslims and entire society in the materials they broadcast in order not to lead the people astray because of their news. It is known that those who broadcast something that harm people will have the same burden of responsibility equal to that of those they led astray. Likewise, those who broadcast something useful will have the same reward of those who benefited from it. May Allah guide them, give them success, and reform their affairs!

Q: What about the cooperation between the scholars and knowledge seekers with the mass media?

A: It is obligatory on scholars and knowledge seekers to cooperate with these means in order to guide people and teach them their religion. These means benefit millions of people when they are directed properly in the right direction. Therefore, it is obligatory on scholars and good people to cooperate with the mass media to achieve that which may benefit people in their religion and life.

(Part No. 27; Page No. 354)

Thoughts regarding the future of Islam

Q: O Honoarable Shaykh, how do you see the future of Islam, especially amidst the present tendencies, ideologies, and trends that show hostility towards it?

A: I believe that Islam will be victorious, by Allah's Permission, over all false tendencies and creeds that our world is afflicted with today. I believe that all the wicked hostility aimed at harming Islam and stopping it from leading the world will ultimately, by the Permission of Allah, be against these aggressors. Allah (Glorified be He) has promised to preserve the Glorious Qur'an which is the greatest foundation of Islam as He (Glorified be He) says: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿

Allah (may He be Exalted and Glorified) always prepares supporters for His Din (Islam) as the Prophet (peace be upon him) said: ﴾A group of people from my Ummah 'community' will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm

(Part No. 27; Page No. 355)

until Allah's Command is executed 'i. e. Resurrection is established'.﴿ According to another narration, he (peace be upon him) said: ﴾"... They are unharmed by those who oppose them, until the (Last) Hour comes to pass."﴿ In fact, movements that have recently spread all over the world and that call to following and applying Qur'an and Sunnah are a sign of what I have mentioned above. On the other hand, experience proved that these various ideologies such as western capitalism, communism, and all other trends that its followers propagate are false and fruitless. They harm humanity in their faith, morals, and economy; instead of bringing happiness to them. This is because such ideologies and trends are made by human beings whose nature is incapacity, ignorance, and fancy as Allah (Exalted be He) says: ﴾Had it been from other than Allâh, they would surely have found therein many a contradiction.﴿

Humanity has started to look for the proper way that can rescue it from the deterioration that has afflicted all the aspects of its life. It is only Islam that can grant humanity such protection, and all people will, by the Permission of Allah, discover this fact sooner or latter. Allah (Exalted be He) says: ﴾Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allâh sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).﴿

(Part No. 27; Page No. 356)

However, the Islam that I mean here is one free from all blemishes of Shirk (associating others with Allah in His Divinity or worship) and Bid`ah (innovation in Islam). It is Islam as was followed by the Prophet (peace be upon him), his Sahabah (Companions), and the Salaf (righteous predecessors)

who came after him (peace be upon him). Thus, they were granted success, opened different countries, and led mankind to the way of guidance and salvation. May Allah grant us success!

37- Advising and guiding others continually as a means of co-operation in righteousness and piety

Q: There is a nineteen year-old-girl who is obeying Allah's Commands (Glorified and Exalted be He), whether Sawm (Fast), Salah (Prayer) and Hijab (veil). She sincerely loves one of her friends, but she notices that she does not care about Hijab and some other things. Can she continue to befriend her, or is it better to break up with her?

A: She should continue advising her and urging her to wear Hijab, so that Allah may guide her. If she loses hope in guiding her, she should break up with her so that she does not affect her negatively and

(Part No. 27; Page No. 357)

she does not acknowledge Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). However, she had better advise her whenever possible or ask anyone who can influence her out of cooperation on righteousness and piety.

38- Acquiring knowledge by attending circles of Shar`y knowledge is one of the

best deeds that draws a person closer to Allah (Exalted be He) **Q: What is the ruling on those who call us to dedicate our times for making I`tikaf (seclusion for worship in a Masjid) and going around markets and departments to call people to perform Salah (Prayer) and join circles of making Dhikr (Remembrance of Allah)? It may be worth mentioning that many of us only master the opening chapter of the Qur'an, i.e. Al-Fatihah, and some small Surahs (Qur'anic chapters).**

A: Calling people to do I`tikaf and abandon earning is Batil (null and void). It is not permissible for a person to respond to such a call. Moreover, it is not permissible for a person to make Da`wah (calling to Islam) unless they are knowledgeable of what they call people to. Allah (Glorified be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴾ A person who has insufficient knowledge is not legally accountable for making Da`wah. Rather, such a person is legally accountable for

(Part No. 27; Page No. 358)

acquiring knowledge and comprehensive understanding of Din (religion) for the Prophet (peace be upon him) said: ﴾If Allah wants to do good to a person, He makes him comprehend Din.﴿ However, acquiring knowledge through joining Islamic circles is one of the best deeds of obedience to Allah (Exalted be He) that draws a person closer to Him provided that the concerned person does not abandon earning their sustenance so as not to beg from people.

39- Ideal way of adhering to the correct Manhaj (methodology)

Q: According to Your Eminence's point of view, how could the youth avoid falling into the temptations of this age and follow the right path?

A: In the Name of Allah, the Most Gracious, the Most Merciful, and All praise is due to Allah! The ideal way for the youth to follow the right path lies in understanding and calling to the Din (religion) of Islam. They have to abide by the Straight Path through studying and taking heed of the Ever-Glorious Qur'an and the purified Sunnah (whatever is reported from the Prophet). I recommend that they accompany pious and righteous scholars who are known for their uprightness to benefit from them and their good morals. I also advise them to hasten to marry; seeking a pious spouse, for the Prophet (peace be upon him) said: ﴾O young people! Whoever among you is able to marry,

should marry, for marriage would help him lower his gaze and keep his virtue and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.﴿ (Agreed upon by Al-Bukhari and Muslim) on the authority of Ibn Mas`ud (may Allah be pleased with him).

40- Way to unite Muslims' word on truth

Q 1: Disunity, division, and disagreement spread within the Ummah (Muslim nation); how can we get rid of this?

A: The way to unite the Muslims' word on truth and abandon conflict and division is to hold fast to the Noble Qur'an and Sunnah (whatever is reported from the Prophet), keep firm on this, recommend one another to do so, help one another in righteousness and piety, and judge all disputes by referring to Noble Qur'an and Sunnah.

(Part No. 27; Page No. 360)

Allah (Glorified and Exalted be He) says: ﴾O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴿ And: ﴾And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴿

It is worth mentioning that "those of you 'Muslims' who are in authority" are scholars and rulers who have a good reputation and are known for the soundness of their `Aqidah (creed). Whenever a disagreement arises with them regarding any matter, this is to be judged by Allah (Exalted be He) by referring it to Qur'an and authentic Sunnah. All Muslims whether governments or individuals, scholars or rulers have to fear Allah (may He be Exalted and Glorified) and follow His Judgment and that of His Messenger (peace be upon him) regarding all their disputes so as to act upon the two Ayahs (Qur'anic verses) mentioned above and Allah's (Exalted be He) Saying: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

(Part No. 27; Page No. 361)

In addition, Allah (Glorified and Exalted be He) says: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ And: ﴾And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴿ I ask Allah by His Most Beautiful Names and Supreme Attributes to set right Muslims' conditions everywhere, to bring together their hearts on truth, and to unite them on guidance! May Allah protect all Muslims against the incitement of Satan and the plots of their enemies. May Allah set right their leaders and entrust their affairs to the best among them! Verily, Allah is All-Hearing, All-Near!

Q 2: What is the best way of giving advice and making Da`wah (calling to Islam)?

A: The way of making Da`wah and giving advice is to follow the manner that Allah (Glorified be He) tells His Servants about and commands them to follow by His Saying: ﴾And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best.﴿

(Part No. 27; Page No. 362)

Allah (Glorified and Exalted be He) also says: ﴾and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم]﴿ And: ﴾Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ And: ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿ Moreover, Allah (Glorified and Exalted be He) says while addressing His Prophet Muhammad (peace be upon him) inSurah (Qur'anic chapter) Al `Imran: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿ In addition, when Allah (Glorified be He) sent Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him) to Pharoah; He said to them: ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ On the other hand, the Prophet (peace be upon him) said: ﴾Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴿ And: ﴾O Allah, who 'happens to' acquire some kind of control over the affairs of my people and is kind to them, be kind to him; and who 'happens to' acquire some kind of control over the affairs of my people and is hard upon them, be hard upon him.﴿ (Related by Muslim in his Sahih (authentic) Book of Haadith). The Prophet (peace be upon him) also said: ﴾Din (religion)

(Part No. 27; Page No. 363)

is Religion is based on Nasihah 'sincerity that makes a believer submit fully to Allah and His Messenger and advise others'. Upon this we said: For whom? He replied: 'For Allah, His Book, His Messenger and for Muslims' leaders and public.'﴿ There are many other Ayahs (Qur'anic verses) and Hadith to the same effect. Muslim scholars, leaders, and Du`ah (callers to Islam) have thus, to follow such manner that both Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) clarified to them. They have to advise people and help them to overcome their problems through the way told by Allah (Glorified be He) and His Messenger (peace be upon him). However, Muslim authorities have also to implement the Islamic legal punishments on whomever wrongs others, assaults their rights, and does not benefit from advice. They have to implement Had (ordained punishment for violating Allah's Law) and Ta`zir (discretionary punishment) on whomever is proven liable of any of such punishments. This is to deter those who are guilty and to protect the Muslim society against all kinds of corruption. May Allah grant Muslims success, set right their hearts and deeds, and guide Muslim rulers to all that pleases Him and promotes the goodness of His Servants.!

May Allah set right the conditions of all Muslims, grant them comprehensive understanding of Din, and keep them firm on the truth.! Verily, Allah is the Most Bountiful, the Most Gracious.! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

`Abdul-Aziz ibn `Abdullah ibn Baz

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

(Part No. 27; Page No. 364)

41- Recommendation to continue advising others

Q: It is difficult for some of my relatives specially my sisters and mother to continue abiding by the teachings of the Din (religion). What do I have to do?

A: I recommend that you keep on advising your relatives, encouraging them to obey Allah (Exalted be He) and His Messenger (peace be upon him), and warning them against sins. You may also recite to them the Ayahs (Qur'anic verses) and Hadiths that relate to their deeds and make Du`a' (supplication) to Allah (Exalted be He) to guide them specially during times when Du`a' is more likely to be answered.

Moreover, it is good that some other knowledgeable relatives or scholars help you in advising these people. This is rather more beneficial for their acceptance and guidance. Allah (Glorified be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ And: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿ Allah (Glorified be He) also says: ﴾O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴿ In addition, the Prophet (peace be upon him) said: ﴾Din is

(Part No. 27; Page No. 365)

based on Nasihah (sincerity that makes a believer submit fully to Allah and His Messenger and advise others). Upon this we said: For whom? He replied: 'For Allah, His Book, His Messenger and for Muslims' leaders and public.'﴿ (Related by Muslim in his Sahih (authentic) Book of Hadith). And: ﴾Whoever among you sees something abominable is to rectify it with their hand; and if they have not strength enough to do it, then they are to do it with their tongue; and if they have not strength enough to do it, (even) then they have to (abhor it) by their heart, and that is the least of Faith.﴿ (Related by Muslim in his Sahih Book of Hadith). The Prophet (peace be upon him) also said: ﴾The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). There are many other Ayahs and Hadiths to the same effect. May Allah help you to achieve all goodness and set right the conditions of all Muslims!

(Part No. 27; Page No. 366)

A speech given in the first Conference for Da`wah and Du`ah held in Al-Madinah Al-Nabawiyyah

[In the afternoon of Saturday, corresponding to the twenty-fourth of Safar in 1397 A.H., the International Conference for Da`wah (calling to Islam) guidance and preparation of Du`ah (callers to Islam) took place. His Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, inaugurated the conference on behalf of His Royal Highness Prince Fahd ibn `Abdul-`Aziz the Deputy King, Crown Prince, Deputy Prime Minister and President of the Islamic University. Below is the speech delivered by His Eminence.]

Praise be to Allah, the Lord of the worlds, who has created man and Jinn (creatures created from fire) to worship Him, and ordered them to do this in His Book and through His Messenger (may Allah's peace and blessings be upon him). He sent Messengers (peace and blessings be upon them) to call people to it, the last of whom was our Prophet Muhammad ibn `Abdullah (may Allah's peace and blessings be upon him), and He made his message universal. I testify that there is no god but Allah;

(Part No. 27; Page No. 367)

He has no partner; and He is the One who says in His Glorious Book, ﴾And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."﴿ He is also the One who asked His Prophet (peace be upon him) to call to His Way using wisdom and fair preaching; and told him that Du`ah who have deep insight are the ones who are truly His followers. He (Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ I testify that Muhammad is Allah's Servant, Messenger, His trustee to the matters of Wahy (Revelation) and the best of His Creation. Allah (Exalted be He) sent him as mercy to the worlds, a role model to the followers, a proof against all the (disobedient) servants, a witness, a bearer of glad tidings, a warner, a caller to Allah by His Permission, and an illuminating lamp. Thus, people were guided after ignorance; eyes were opened after blindness; people agreed after discrepancy; they were sustained after poverty; blind eyes, deaf ears, and closed hearts were opened; and the people were guided to the straight path. May Allah's peace and blessings be upon him, his family, companions, and those who follow his example and guidance until the Day of Judgment.

Dear brothers and members of this conference, in the Name of Allah, the Great, I inaugurate this international conference for Da`wah guidance and preparation of Du`ah on behalf of His Royal

Highness Prince Fahd ibn `Abdul- `Aziz

the Crown Prince of the Kingdom of Saudi Arabia Arabia and Deputy Prime Minister, as he is too busy to attend this Conference. May Allah grant him success, help him, guide him and bless his deeds!

Dear brothers and members of this conference, it is my pleasure to greet you in the Islamic way, saying As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) Welcome to our country among your brothers in the city of the Messenger of Allah (peace be upon him); in his Masjid (mosque); in the place where he migrated; in the first capital of Islam; and the place where Da`wah was launched by Prophet Muhammad (peace be upon him), his noble Sahabah (Companions) the conquerors and the guided Imams (rulers), and those who followed them in righteousness. May Allah be pleased with all and pleases them. May Allah also make us and you from those who follow them in righteousness; make His Religion triumphant; raise His Word; set right the affairs of all Muslims; make the best among them rule them; grant them comprehension of religion; and lead us and them through His Straight Path. He is All-Hearing, Ever-Near!

Dear brothers, this is undoubtedly a great conference that has been convened out of necessity. We would like to thank the Islamic University in

Madinah for adopting the call to hold this conference, preparing for it, inviting a chosen selection of scholars and Du`ah from more than seventy countries to attend the conference and exchange points of view concerning the affairs of Da`wah and Du`ah; removing the impediments in the way of Da`wah; discussing the ways of fighting against the misguiding calls, destructive methodologies and deviated ideas; and all the issues related to Da`wah and the affairs of Muslims.

We would like also to thank the government of Saudi Arabia, may Allah guide it, for accepting to organize, support and sponsor this conference, like their usual support to all that is related to Da`wah and Islamic issues. Praise be to Allah, they have blessed efforts and great achievements in supporting the cases of Muslims and Du`ah, and giving aid to their institutions, schools and organizations. May Allah reward them for this, bless their deeds, grant them more of His Bounty, make them a reason for spreading the Islamic Da`wah, fix their entourage and grant them success! May Allah grant success to all the Muslim leaders everywhere; guide them to the straight path; make Al-Haqq (the Truth) victorious and defeat falsehood through them;

keep them upright to His Religion, devoted in `Ibadah (worship) to Allah only, and eliminate all that contradicts this. May Allah (Glorified and Exalted be He) guide the Muslim leaders, scholars, callers to Al-Haqq and officials all over the Islamic world to cooperation on righteousness and piety, making Allah's Religion victorious, making Allah's Word supreme, clarifying the truth of Tawhid (monotheism) and `Ibadah for which Allah (Glorified and Exalted be He) has created the creation and sent the Messengers, clarifying the reality of Shirk (associating others in worship with Allah) which is the gravest sin and most serious crime, eliminating it, clarifying the means leading to it and eliminating them in the ways prescribed by Allah (Glorified and Exalted be He)!

May Allah also guide them all to fight the Bida` (innovations in religion) that have spread in the world and caused ambiguity in religion for many people, although they were not revealed by Allah. Too many people promote for these Bida` nowadays and call for them in the name of Islam, which caused Al-Haqq to be confused with falsehood for many people, as the well-informed scholars are too few to explain the truth of religion to everyone, reveal to them the truth of what Allah (Exalted be

He) sent His Prophet Muhammad (peace be upon him) with, and explain to them the meanings of the Qur'an and the Sunnah (whatever is reported from the Prophet) as clear as the Sahabah learned it from the Prophet (peace be upon him) himself.

(Part No. 27; Page No. 371)

Dear brothers and members of the conference,

It is clear to anyone who has the slightest knowledge or insight that the Islamic world, or even the whole world, is in dire need of the Islamic Da`wah that clarifies to the people the reality of Islam, its rulings and merits; and explains to them the meaning of La ilaha illa Allah (there is no deity but Allah) and the Shahadah (Testimony of Faith) that Muhammad is the Messenger of Allah. Most people do not understand those two Shahadahs as they should have done, so they associated others with Allah and turned away from Him, although the two Shahadahs are the foundation of religion and the basis of Islam.

The first Shahadah conveys the reality of Tawhid and `Ibadah that should be dedicated only to Allah (Glorified and Exalted be He), as it clearly means that none has the right to be worshipped but Allah; it denies `Ibadah for anything apart from Allah, and confirms it for Allah only. `Ibadah is a comprehensive term which encompasses everything that Allah (Exalted be He) loves and is pleased with, whether words or deeds, both apparent and hidden, such as Salah (Prayer), Zakah, Sawm (Fast), Hajj, slaughtering animals, vowing, Du`a' (supplication), seeking help, Sujud (Prostration) and so on. These forms of `Ibadah should be dedicated to Allah alone. Scholars should clarify this to the people, and that dedicating these forms of `Ibadah to a prophet, a Waliy (pious person) or other creatures is considered Shirk (associating others in worship with Allah). Allah (Glorified and Exalted be He) says:

(Part No. 27; Page No. 372)

﴾That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).﴿ And: ﴾And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.﴿ He (Exalted be He) also says, ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ There are many Ayahs (Qur'anic verses) that stress this meaning.

As for testifying that Muhammad is the Messenger of Allah, many people do not understand it correctly. They seek the judgment of man-made laws, and they refrain from Allah's Shari`ah (Islamic law), whether out of ignorance or negligence. Testifying that Muhammad is the Messenger of Allah implies believing in his Prophet (peace be upon him), obeying his commands, avoiding his prohibitions, believing his notification and only worshipping Allah in the way he told us to do. Allah (Glorified and Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins.﴿ And: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿

(Part No. 27; Page No. 373)

All Muslims, whether mankind or Jinn, should worship Allah alone, and seek the judgment of Prophet Muhammad (peace be upon him), as Allah (Glorified be He) says: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

And: ﴾Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith.﴿ He (may He be Praised) also says: ﴾And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree as they do not act on Allâh's Laws).﴿ ﴾And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers - of a lesser degree).﴿ ﴾And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].﴿

Dear brothers and members of this conference,

People nowadays are in dire need of Da`wah and clarifying the traits and deeds of Du`ah who should perform it.

There is no doubt that Du`ah should be upright in their words and deeds; and be a good example for people to follow in their reputation, morals, deeds and all their affairs. The world needs facilitation of the means of Da`wah and removing the impediments in its way.

Muslims nowadays are in dire need of righteous Du`ah and eminent scholars who call them to return to the Qur'an and the Sunnah, clarify their meanings to them, and tell them about the Sirah (the Prophet's Biography) and that of his Sahabah (may Allah be pleased with them and please them).

Muslims nowadays, or even the whole world, are in dire need to know about the reality of Islam and its merits. I swear that if the people know its reality, they will embrace it in crowds like what they did after the conquest of Makkah by the Prophet (peace be upon him).

Dear honorable, righteous scholars! Our duty is great; the duty of the officials in the Islamic world, whether scholars, rich people, princes or leaders, is so great; and the responsibility is great too.

We should fear Allah (Exalted be He) as He should be feared while dealing with the people; we should cooperate in righteousness and piety wherever we are; we should maintain strong connections in the field of Da`wah, to guide people to what is good and cooperate in righteousness and piety. May your conference be a form of cooperation in goodness to

exchange opinions on everything that leads to the spread of Islamic Da`wah, removing the impediments in the way of Du`ah, and clarifying the means that should be used to face the misleading calls, destructive principles and sweeping trends.

I hope that your conference solves these problems and clarifies all that the Muslims need all over the world. I swear that you are responsible for this, and it is a heavy responsibility. I implore Allah (Glorified and Exalted be He) to grant success to this blessed conference, make it reach sound decisions, give it a good end, and make it fulfill its hopes. I also hope that your efforts and exchange of opinions solve the problems, bring benefit to the Mu'mins (believers), and bring Allah's Mercy to His Servants, so that they know the reality of Islam and embrace it, and so that they will be rewarded the same as them. It was authentically reported from the Messenger of Allah (peace be upon him) that he said: ﴾One who guides to something good has a reward similar to that of the one who does

it.❩ And: ❨If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect..."❩ (Related by Muslim in his Sahih)

(Part No. 27; Page No. 376)

May Allah (Glorified and Exalted be He) guide us all to the Straight Path; amend our affairs and those of the Muslims; increase the callers to guidance and supporters of the truth among the Muslims; and guide the Muslim rulers to what pleases Him and fixes their affairs for He is the All-Hearing, the Ever Near! Praise be to Allah, the Lord of the Worlds! May Allah's peace and blessings be upon His Servant and Messenger Muhammad, his family, Companions and those who follow them in piety and righteousness!

(Part No. 27; Page No. 377)

Chapter on enjoining good and forbidding evil

(Part No. 27; Page No. 378)

(Part No. 27; Page No. 379)

Obligation of enjoining good and forbidding evil

All praise be to Allah, and peace and blessings be upon our Prophet Muhammad, his family, his Companions, and those who follow his guidance! To proceed:

It is one of the fundamental and best acts of worship that Muslims exchange advice, guide to goodness and enjoin one another to truth and patience. A Muslim should warn others against committing the violations of Islam and what displeases Allah (Exalted be He) or whatever distances one from His Mercy. I implore Allah (Glorified and Exalted be He) to purify our hearts and set aright our deeds and that of the Muslims. I ask Him to confer on us understanding of Islam, make us steadfast on it, support it and make it reign supreme! We invoke Allah to correct the Muslim rulers, guide them to all goodness, guide their retinue and help them do what is in the interest of people and their lands! We ask Allah to endow them with understanding of Islam and enlighten their chests to rule by His Shar` (Law) and be firm on it. Indeed, Allah is the One Who is Capable of doing that!

O Muslims! Enjoying good and forbidding evil is a very important topic worthy of attention, because the interest and salvation of the Ummah (nation based on one creed) lie in undertaking it; whereas, neglecting it causes great danger and corruption

(Part No. 27; Page No. 380)

because of the disappearance of virtues and the spread of vice. Allah (Glorified and Exalted be He) expounds in the Glorious Qur'an the great status of enjoining good and forbidding evil in Islam to the extent that He mentioned it prior to faith, which is the very foundation of Islam as Allah (Exalted be He) says: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ The only wisdom we know behind such an order is the greatness of this obligation and the major public interests resulting from implementing it, particularly at this time, which requires the activation of the obligation of enjoining good and forbidding evil due to the appearance of misdeeds and the spread of forms of Shirk (associating others with Allah in His Divinity or worship) and Bid`ah (innovation in religion) on earth.

Muslims at the time of the Prophet (peace be upon him), his Companions and the Salaf (righteous predecessors) respected this obligation and carried it out in the best manner. Certainly, the later generations desperately need this obligation to be carried out more than the first ones due to the

prevalence of ignorance, lack of knowledge and people's negligence of this mandatory matter.

Currently, the matter becomes more more serious and dangerous since evil, corruption and callers to falsehood prevail, in addition to the fact that those who call to goodness are very rare. Therefore, Allah (may He be Praised) orders and urges Muslims to enjoin good

and forbid evil, giving it precedence over faith in the Ayah (Qur'anic verse) ofAl- `Imarn,which reads: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind﴿ It means that the Ummah of the Prophet Muhammad (peace be upon him) is the best nation in the Sight of Allah. This fact is confirmed by a Sahih (authentic) Hadith in which the Prophet (peace be upon him) said: ﴾You are the final of seventy nations, you are the best and most honored among them to Allah.﴿

Past nations enjoined good and forbade evil as Allah (Exalted be He) sent His Messengers and revealed His Books to fulfill it.

The very foundation of good is Tawhid (belief in the Oneness of Allah/ monotheism) and being sincere to Him; whereas, the very foundation of evil is Shirk (associating others with Allah in His Divinity or worship) and worshipping others apart from Allah.

All the messengers of Allah were sent to call people to believe in the Oneness of Allah (Exalted be He), which is the highest point of good, and forbid them to associate others with Allah, which is the worst level of evil.

When the Children of Israel did not observe this matter, Allah (Glorified and Exalted be He) said about them: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿

Their disobedience is clearly explained in the following Ayah, which reads: ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ The great misdeed they committed was that they did not forbid one other from evil. Allah (Exalted be He) says: ﴾That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed.﴿ This Ayah pinpoints the great danger of neglecting this obligation.

On the other hand, Allah (Glorified and Exalted be He) praises one of their nations in this respect. Allah (may He be Praised) says inSurah (Qur'anic chapter) Al- `Imaran: ﴾a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.﴿ ﴾They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad صلى ا لله عليه وسلم) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten in (all) good works; and they are among the righteous.﴿ ﴾And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - See V.2:2).﴿ This is a group from the People of the Book who did not experience the same affliction befalling those who did not enjoin good or forbid evil. Allah (may He be Praised) praises them for that act.

In another Ayah in Surah Al-Tawbah, Allah (may He be Praised) mentions the obligation of enjoining good and forbidding evil before establishing Salah (Prayer) and paying Zakah (obligatory charity). This order shows the great status of this matter.

Though the act of enjoining good and forbidding evil is a collective obligation, Allah (Exalted be He) mentioned it before the establishment of Salah and payment of Zakah in this Ayah. Allah (may He be Praised) says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴾ The order of enjoining good and forbidding evil comes before the order to perform Salah, which is the main foundation of Islam and its greatest pillar second to the two Shahadahs (Testimonies of Faith). So, why was this obligation mentioned first?

Indeed, this obligation was mentioned first to illustrate the dire need and necessity for it, because by observing this matter the affairs of the Ummah will be set aright. This also helps goodness prevail, virtues appear and vices disappear in the Ummah. It encourages Muslims to cooperate on goodness, advise one another, fight in the Cause of Allah, do all good deeds and keep away from every evil one. When Muslims stop enjoining good and forbidding evil, there are devastating disasters, evil acts spread, the Ummah disunites and hearts become hardened or even dead.

(Part No. 27; Page No. 384)

Neglecting this obligation causes vices to appear and prevail and virtues to disappear. Moreover, the people's rights will be lost and the advocates of falsehood will dominate. Any land, where the obligation of enjoining good and forbidding evil is absent, experiences these evil consequences, so that vices spread, evil arises and corruption prevails.

Allah (may He be Praised) states that those who enjoin good, forbid evil, establish Salah, pay Zakah (obligatory charity) and obey Allah (Exalted be He) and His Messenger (peace be upon him) are the people who deserve mercy. Allah (may He be Praised) says: ﴿Allâh will have His Mercy on them.﴾ This shows that man obtains the Mercy of Allah (Exalted be He) by obeying Him and following His Shari`ah (Law), particularly in the issue pertaining to enjoining good and forbidding evil. Allah's Mercy is not attainable through mere wishes, or a noble family background, such as being from Quraysh or Banu Hashim or whatsoever, or that according to one's position, such as being a king, or a president or a minister or any good post. Also, man cannot attain Allah's Mercy by money or trade or by a large number of factories one owns or anything of people's affair; the Mercy of Allah can be attained by obeying Allah and His Messenger (peace be upon him) and following His Shari`ah.

Enjoining good, forbidding evil, establishing Salah, paying Zakah and obeying Allah (Exalted be He) and His Messenger (peace be upon him) in every order constitute the major credits that qualify man to taste the Mercy of Allah.

(Part No. 27; Page No. 385)

Those who do these acts are the ones who truly hope for Allah's Mercy, and fear and venerate Him. How unjust is the one who disobeys Allah's Commands and commits His Prohibitions; even if he claims that he fears Allah and hopes for His Reward. The person who truly reveres Allah, fears Him and hopes for His Reward, is the one who carries out His Commands, follows His Shari`ah, fights in His Cause, enjoins good and forbids evil.

Allah (may He be Praised) says inSurah Al-Baqarah: ﴿Verily, those who have believed, and those who

have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy.》 Allah (may He be Praised) made them hope for His Mercy when they believed in Him, strived hard and emigrated for the sake of their faith. Allah (Exalted be He) did not say that those who constructed palaces, augmented their trade, had various jobs or enjoyed a noble family background are the ones who hope for Allah's Mercy. Instead, Allah (may He be Praised) says: 《Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most-Merciful.》

One's hope for Allah's Mercy and fear of His Punishment come after obeying Allah (Exalted be He) and His Messenger (peace be upon him) that includes enjoining good and forbidding evil.

In another Ayah, Allah (may He be Praised) makes success exclusive to those who call for goodness and those who enjoin good and forbid evil. Allah (Glorified and Exalted be He) says:

《Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.》 Allah (may He be Praised) indicates that people who possess the qualities of calling to goodness, enjoining good and forbidding evil are those who are successful. Though other believers are successful to a lesser degree as they give up some of these qualities for a Shar`y (Islamically legal) reason, the perfect and successful persons are those who call to goodness, enjoin it and practice it as well as forbid evil and avoid it.

However, those who enjoin good and forbid evil for other evil purposes,such as Riya' (showing-off), seeking a good reputation, seeking worldly gains or the like, or those who do not offer good deeds or commit evil - are all the worst people for whom will be worst destination.

In the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim),it was narrated on the authority of Usamah ibn Zayd (may Allah be pleased with him) that the Prophet (peace be upon him) said: 《On the Day of Resurrection, a man will be brought and thrown in Hell-Fire. His intestines will then pour forth and he will revolve around them like a donkey revolves around a millstone. The people of Hell would gather around him and say:

O, so and so, what happened to you? Did you not use to command us to adhere to right and forbid us to do wrong? He will say: Of course, it was so; but I used to enjoin right but did not practise it myself and I used to forbid wrong but committed it.》

This is the state of the person who does not practice what he preaches - may Allah save us from that. He will be the first one to be thrown into Hell and his evil will be disclosed to all people. The inmates of Hell will watch him and wonder how this man is cast into Hell.

Additionally, he will revolve in Hell like a donkey revolves around a millstone and his intestines will then pour forth and be drawn behind him because he used to enjoin good but did not practice it and he used to forbid evil but committed it. Therefore, a Muslim should enjoin good and practice it and forbid wrong and avoid it.

Every Muslim must come up with this great obligation that Allah (Exalted be He) detailed it clearly in the Quran, encouraged doing it and warned against neglecting it and cursed the one who renounced it.

Muslims must respect, practice and abide by this obligation as an act of obedience to Allah (Glorified

and Exalted be He) and in compliance to His Commands in order to keep away from His Punishment.

(Part No. 27; Page No. 388)

The Sunnah of Allah's Messenger (peace be upon him) supports this matter and explains it so clearly. In a Sahih Hadith, the Prophet (peace be upon him): ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") Related by Imam Muslim in his Sahih book of Hadith.

The Prophet (peace be upon him) clarified the three stages of enjoining good and forbidding evil:

The first stage: forbidding evil with the hand of a capable person by emptying vessels that contain Khamr (intoxicants), destroying instruments of entertainment, stopping man from doing evil or oppression of people. Sultans or other able people in authority can do that. They can oblige people to perform Salah and carry out His Commands and Obligations.

A believer plays this rule with his wife and children by enjoining them to observe the Commands of Allah (Exalted be He) and forbidding them to commit His Prohibitions with his hands if talking is not effective.

Every man in authority, whether an emir, a Muhtasib, a chief of a tribe or anyone appointed by the Muslim ruler or his people in the absence of the public rulership, may implement this obligation according to his own capacity.

(Part No. 27; Page No. 389)

If he could not, then, he moves to:

The second stage which is enjoining good and forbidding evil with one's tongue. He may request them to fear Allah, perform Salah, pay Zakah, stop doing a particular evil or the like. He may ask people to avoid Allah's Prohibitions, be dutiful to parents and maintain kinship ties. In this stage, a Muslim enjoins good and forbids evil with one's tongue. He admonishes and reminds people, checking the things they do in case there are mistakes he can comment on. Let him treat them in a good manner and with kindness. The Prophet (peace be upon him) said: (Allah loves that one should be kind and lenient in all matters.) And: (Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.) (A group from the Jews entered upon the Prophet (peace be upon him) and said: "Al-Sam Alaykum (i.e. death for you) O Muhammad." Hearing that, `Aisha (may Allah be pleased with her) replied: "May Al-Sam and curse be upon you!" In another narration, she replied: "May Allah curse and be angry with you!" The Prophet (peace be upon him) said: "Wait, `Aisha Allah loves kindness in all matters."

(Part No. 27; Page No. 390)

She said: "Did you not hear what they said?" He replied: "Did you not hear my reply? I said to them, "and [death] upon you too. Do you not know that our supplications against them are answered, whereas theirs are not?) They were Jews but the Prophet (peace be upon him) treated them kindly hoping that they will be guided, follow the truth and head the call to faith.

A Muslim who successfully enjoins good and forbids evil tries his best to be kind and use kind words when he passes by a non-observant man in a gathering, on the street or in any place. He should call them kindly and use kind words even if they argued with him over a matter they do not know or haughtily deny, he should argue with them in the best way. Allah (may He be Praised) says: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e.

with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) And: (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses))

The People of the Book refer to the Jews and Christians who are disbelievers; yet, Allah (Exalted be He) says about them: (And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong)

(Part No. 27; Page No. 391)

It means that those who do wrong, transgress or insult is to be encountered in a way other than argument in a better manner. Allah (Exalted be He) says: (The recompense for an evil is an evil like thereof) And: (Then whoever transgresses the prohibition against you, you transgress likewise against him.)

Argument should be made in the best way so long as it is a context of learning, calling to goodness and explaining the truth. This is more likely to bring about good results. Sufyan Al-Thawry (may Allah be merciful with him) said: "A Muslim who enjoins good and forbids evil should be kind, just and knowledgeable regarding the point he enjoins or forbids."

This symbolizes the instruction of the Salaf (righteous predecessors) (may Allah be merciful with them) that a person in this respect should try to adopt kindness along with having knowledge, forbearance and deep insight. Therefore, he should not enjoin or forbid anything except with knowledge, kindness and the attitude of practicing what he preaches, so that people will imitate him.

In Sahih Muslim, it was narrated on the authority of` `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Never a Prophet had been sent before me by Allah to his nation

(Part No. 27; Page No. 392)

but he had among his people his disciples and companions who followed his way and obeyed his command. Then there came after them their successors who said whatever they did not practice and practiced whatever they were not commanded to do. He who strove against them with his hand is a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed.)

This Hadith conveys the same meaning of the Hadith narrated by Abu Sa`id that lists the stages of forbidding evil, namely, with one's hand, then, his tongue, then, with his heart.

This is the way that the generations coming after their prophets should follow with their people. They should enjoin good, forbid evil, teach the rulings of Allah and strive hard with the hand, then, with tongue, and then, by the heart.

Similarly, Muslim scholars, rulers, noble people and jurists must see to the Ummah of the Prophet Muhammad (peace be upon him) through calling them to Allah (Exalted be He), enjoining good, forbidding evil, teaching the ignorant, guiding those who are astray, implementing Hudud (prescribed penalties) and Shar`y Ta`zir (discretionary punishment) till people constantly observe Islam and adhere to the truth. They should carry out the Hudud and prevent them from committing anything that Allah (Exalted be He) prohibited so that no one oppresses the other or violates the Prohibitions of Allah (Exalted be He).

(Part No. 27; Page No. 393)

It was authentically reported on the authority of `Uthman ibn `Affan the Rightly-Guided Caliph (may Allah be pleased with him) saying: "Allah fulfills through the rulers what He does not fulfill through the Qur'an." This was also narrated on the authority of` `Umar (may Allah be pleased with him).

The meaning of this report is correct. Many people do not heed the Commands of Allah (Exalted be He) even if you provided him with all relevant Ayahs (Qur'anic verses); when the ruler threatens him with beating, imprisonment, or the like, he submits and gives up his falsehood. That is because his heart is not sound and he has weak faith or even lacks it so that the Ayahs or Hadiths do not affect him. He only quits when he fears from the ruler, since the threat of the ruler is of great significance. For that reason, Allah (Exalted be He) ordained Qisas (just retaliation), Hudud and (ordained punishment for violating Allah's Law), Ta`zir (discretionary punishments) for His Servants because they deter people from falsehood and all forms of oppression. Knowing that Allah (Exalted be He) establishes the truth through these deterrents, it is obligatory on the Muslim rulers to carry them out, assist those who carry them out, observe people, oblige them to hold the truth and stop their excess so they are not doomed by following the way of falsehood or become Satan's assistants or soldiers against us.

Were a Muslim unable to forbid evil with the hand or tongue, the heart would be the last tool. In other words, he should abhor evil with his heart and avoid sitting with those who do it.

It was reported on the authority of` `Abdullah ibn Mas`ud (may Allah be pleased with him) that one day a man said that he would be doomed if he stopped enjoining good and forbidding evil,

(Part No. 27; Page No. 394)

but Ibn Mas`ud replied: "He shall perish whose heart does not recognize good and evil."

A Muslim should recognize what is good and evil by acquiring knowledge and understanding the teachings of Islam, then, undertake the obligation of enjoining good and forbidding evil. Knowing and understanding the teachings of Islam constitute a sign of man's happiness and that Allah (Exalted be He) wants to do good to him. It was related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Mu`awiyah (may Allah be pleased with him) that the Prophet (may peace be upon) said: ﴾If Allah wants to do good to a person, He makes him comprehend the religion.﴿

When a Muslim attends circles of knowledge and asks about it in an attempt to deeply comprehend it, this indicates that Allah (Exalted be He) wants to do good to him. He should keep firm in that and never be weary or weaken. In a Sahih Hadith, the Prophet (peace be upon him) said: ﴾If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.﴿ Related by Imam Muslim in his Sahih Book of Hadith.

Seeking knowledge has a great status and belongs to the forms of making Jihad in the Cause of Allah (Exalted be He). Moreover, it is one of the means of salvation and guidance to goodness.

(Part No. 27; Page No. 395)

A Muslim may achieve this matter by attending circles of knowledge, reading useful books that could be easily understood, listening to Khutbahs (sermons) and pieces of admonition and enquiring scholars - all these methods are useful. Seeking knowledge requires memorizing the Noble Qur'an, which is the basis and core of knowledge; it is strong rope of Allah, the most magnificent and noblest Book, the greatest guide to goodness and most effective deterrent against evil.

My advice to every believer, male or female, is to attend to the Qur'an, recite it often and be keen to

memorize it entirely or partially at least. Do not forget to reflect on and understand its contents that carry guidance and light to all humanity. Allah (may He be Praised) says: ﴾Verily, this Qur'ân guides to that which is most just and right﴿ And: ﴾And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).﴿ He (Exalted be He) also says: ﴾Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?﴿

We should carefully recite the Quran, memorize it, reflect upon it, understand it, act upon it and ask about its parts which may be difficult to understand. Along those lines, due care should be given to the Sunnah of the Messenger (peace be upon him) which is considered the second revelation. The Sunnah is the second source of Islam that explains and testifies to the Qur'an.

(Part No. 27; Page No. 396)

The seeker of knowledge, as well as every Muslim should care about the Sunnah according to his own capacity and knowledge by memorizing and reading parts of it, such as memorizing the Forty Haditths of Imam Al-Nawawy and its supplement by Ibn Rajab who completed them up to fifty Hadiths, which are a selection of the most comprehensive and beneficial Hadiths. These Hadiths are Jawami` Al-Kalim (concise yet most comprehensive expressions) and every Muslim should memorize them. Also, `Umdat Al-Hadith, a book written by Al-Hafidh `Abdul-Ghany Al-Maqdisy It is a great book in which the author collected about four hundred Hadiths with few ones selected from the most authentic Hadiths on the various subjects of Islam. It is a great favor from Allah (Exalted be He) that a Muslim memorizes them.

Bulugh Al-Maram by Al-Hafidh Ibn Hajar is a great book, concise but fruitful, which is also a great asset for the Muslim who memorizes it.

In the subject of `Aqidah (creed), there are two magnificent books written by Muhammad `Abdul-Wahhab (may Allah be merciful with him), namely, Kitab Al-Tawhid and Kashf Al-Shubuhat.

The basic books related to `Aqidah include Al-`Aqidah Al-Wasitiyyah by Shaykh-ul-Islam Ibn Taymiyyah. It is a good concise book that summarizes the creed of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Also, the book of Al-Iman' by Shaykh-ul-Islam Muhammad ibn `Abdul-Wahhab which is a very useful book that contains a collection of Hadiths relevant to Iman (faith/belief). Seekers of knowledge, males and females, should memorize whatever they could from these useful books

(Part No. 27; Page No. 397)

along with reciting the Qur'an and committing it entirely or partially to memory. They may study in pairs and ask good teachers and scholars about matters that are ambiguous to them. A seeker of knowledge should seek guidance and support from Allah (Exalted be He) and do not become weak or lazy. He should manage his time and divide it into parts: a part for memorizing the texts; another part for asking about things that are difficult to understand; a third for fulfilling his social needs and a fourth part for offering his Salah, acts of worship and the different forms of Dhikr (Remembrance of Allah) and supplications.

"Nur `Ala Al-Darb" is a very useful program for seekers of knowledge and the common Muslims, because it presents very important questions answered by a group of scholars known for their uprightness and sound knowledge. To benefit from this program, it is aired two times a day - one time between Maghrib (Sunset) and `Isha' (Night) Prayers on Nida' Al-Islam and another time at 09:30 p.m. at The Noble Qur'an Radio Station.

(Part No. 27; Page No. 398)

There are many Hadiths related with regard to the issue of enjoining good and forbidding evil. For instance, the Prophet (peace be upon him) said that Allah (Glorified and Exalted be He) says: ﴿Enjoin good and forbid evil before you supplicate me and I will not answer you and before you ask me and I will not give you and before you ask me for help and I will not help you.﴾

In another narration reported on the authority of Hudhayfah, the Prophet (peace be upon him) said: ﴿By Him in Whose Hand my soul is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted.﴾ Related by Imam Ahmad.

The task of enjoining good and forbidding evil is pivotal, as stated above. In a Hadith narrated on the authority of Ibn Mas`ud by Ahmad, Abu Dawud and Al-Tirmidhy the Prophet (peace be upon him) said: ﴿When the Children of Israel fell into sins, their scholars forbade them, but they persisted. This would not prevent the scholars to sit, eat or drink with them. When it came to this, Allah led their hearts into evil ways and cursed them at the tongue of their prophets David and Jesus son of Mary

﴿That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).﴾ ﴾ In another narration, it reads: ﴿The first defect (in religion) which affected the children of Israel in the way that man would meet another and say to him: `Fear Allah and abstain from the sins you are doing.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others, then cursed them.﴾

Therefore, we should beware in case we are afflicted with the same punishment of those people, particularly there are some Hadiths stating that neglect of the obligation of enjoining good and forbidding evil prevents answering of supplications and achieving victory.

Indeed, it is a great catastrophe. The punishment for leaving out this obligation includes defeat and disunity of Muslims, their enemies' control over them and unacceptance of their supplications - There is neither might nor power except with Allah!

Enjoining good and forbidding evil may become an individual obligation on the Muslim who sees an evil and there is nobody else to forbid it. In this case, he must forbid the evil on the condition that he is able to. The Prophet (peace be upon him) said: ﴿"Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith."﴾ Related by Muslim in his Sahih Book of Hadith.

If they are a group of people, it becomes a collective obligation on them in the locality or village they live in or the tribe they belong to. If one of them changed the evil, it would be enough and he would have a reward; were all of them to leave it, they would entirely incur sin; the same rule of collective obligations. Supposing that there is only one scholar living in a particular country or tribe, it becomes an individual obligation on him to teach people, call them to Allah, enjoin them to do good and forbid them from doing evil as much as he could, as stated in the Hadiths mentioned above and supported by Allah's (Exalted be He) Saying: ﴿So keep your duty to Allâh and fear Him as much as you can﴾

Scholars, callers to Allah and those, who enjoin good and forbid evil, whom Allah guided to be

patient, hope for Allah's Reward and be sincere to Allah are the people of success and guidance through whom Allah benefited His Servants! Allah (may He be Praised) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ And:

(Part No. 27; Page No. 401)

﴾and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴿ He (Glorified and Exalted be He) also says: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ And: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).﴿

Therefore, the successful people in the worldly life and the Hereafter are those who have faith, do righteous deeds, enjoin one another to truth and enjoin one another to patience.

It is clear that enjoining good, forbidding evil and enjoining one another to truth and patience fall under the forms of Taqwa (fearing Allah as He should be feared), but Allah (may He be Praised) mentioned them separately to better clarify it and encourage people to do it.

All in all, whoever enjoins good, forbids evil and patiently calls to Allah and dies in that state will have possessed the great qualities of those who attained the full reward and eternal bliss.

A Muslim is encouraged to observe these good qualities, as Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

(Part No. 27; Page No. 402)

I implore Allah, with His Most Beautiful Names and Attributes, to guide us and all Muslims to beneficial knowledge and righteous deeds. I ask Him to grant us deep understanding of Islam, make us firm in it and help us undertake the obligation of enjoining good and forbidding evil according to our own capacities and capabilities. We implore Allah to guide the Muslim rulers and every concerned Muslim to patiently come up with this obligation in the best manner. May Allah help every Muslim fulfill their duties and advise people for His Sake for He is the Most Generous! May Allah's peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow them in piety and righteousness!

Enjoining Good and Forbidding Evil

are the means of social reformation and also the haven of salvation

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions! To proceed:

One of the most important Islamic obligations which constitute the basis for the reformation and integrity of the community, and also its salvation in this world and in the Hereafter, are enjoining good and forbidding evil. It is authentically reported in the Sahih (authentic) Book of

(Part No. 27; Page No. 403)

Al-Bukhari on the authority of Al-Nu`man ibn Bashir (may Allah be pleased with him) who said, "I heard the Prophet (peace be upon him) saying: ﴾The example of the person abiding by Allah's restrictions in comparison to those who violate them is like the example of a group of people who drew lots for their seats in a ship. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them'. The Prophet (peace be upon him) said, 'So, if the people in the upper part left the others do what they had suggested, all the people (on board) would be destroyed, but if they prevented them, both parties would be safe."﴿ So, consider - O fellow Muslim - this significant example which was given by the Master of all the Children of Adam, the Messenger of the Lord of the Worlds, and the most knowledgeable about the conditions of society and the means of its reformation and the reasons for its corruption. This example presents a crystal clear indication regarding the significance of enjoining good and forbidding evil, showing that it is the way of salvation and the reformation of society. Consequently, it is the duty of Muslims and also an obligation on their part to undertake it, since it is indeed the way to their safety from the means of perdition.

Moreover, Allah (Exalted be He) frequently mentions enjoining good and forbidding evil in His Glorious Book, and states that Muhammad's Ummah (nation based on one creed) is the best of all nations because of their praiseworthy traits, the most important of which being enjoining good and forbidding evil. He (Glorified and Exalted be He) says:

(Part No. 27; Page No. 404)

﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴿

Thus, the Muslim who is careful about his religion and the reformation of society, should think how Allah (Exalted be He) opened this verse by mentioning enjoining good and forbidding evil before mentioning belief, even though belief is a condition for the validity of all acts of worship. This

indicates the significance of this obligation, for Allah (Exalted be He) gave it precedence because of the general reformation which it brings about.

Allah (Glorified and Exalted be He) also says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴿ Again, think how Allah (Exalted be He) initiates the verse with the mention of enjoining good and forbidding evil, giving it precedence over Salah and Zakah only because of the previous indication of its significant weight and its universal benefit for and impact on society. This verse also indicates that enjoining good and forbidding evil is a peculiar trait exclusive to the believers, male and female, and one of the obligatory characteristics that they can neither abandon or neglect. Indeed, there are many other verses that have the same meaning.

On the other hand, Allah (Exalted be He) condemns those who abandon this obligation, including the disbelievers of the children of Israel and cursed them for it. He (Glorified be He) says in

His Glorious Book, in Surah Al-Ma'idah: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ This verse includes guidance from Allah (Exalted be He) to the Ummah of Muhammad (peace be upon him) that the reason for cursing the disbelievers of the Children of Israel and condemning them is their disobedience and transgression. This transgression involves their neglect to forbid evil among themselves. As a consequence, the verse implies a warning for our Ummah that they should guard against the evil consequence that befell the Children of Israel and keep away from such abominable traits. The verse also points out that whenever our Ummah adopts the abominable traits of the disbelievers among the Children of Israel, they will deserve the cursing and condemnation that the disbelievers incurred. This is because the only link between humans and their Lord is that of worship and obedience; so, those who uprightly adhere to worship of Allah Alone, submits to His Commands, and abandons His Prohibitions, will deserve honoring from Allah, out of His Bountifulness and Benevolence. Moreover, they will win honorable mention and commendable consequence. However, those who deviate from the path of truth will incur condemnation and cursing, and will draw upon themselves disappointment and loss.

It was authentically reported that the Prophet (peace be upon him) said: ﴾Whoever among you sees something abominable has to rectify it with their hand; and if they have not strength enough to do it, then they have to do it with their tongue; and if they have not strength enough to do it, (even) then they have to (abhor it) by heart, and that is the least of Faith.﴿ (Related by Muslim (may Allah be merciful with him) in his Sahih Book of Hadith).

Imam Muslim also related on the authority of Ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Never had a Prophet been sent before me by Allah to his Ummah but he had among his people his disciples and companions who followed his way and obeyed his command. Then there came after them successors who said whatever they did not practice, and practiced whatever they were not commanded to do. Whoever strove against them with his hand was a believer, whoever strove against them with his tongue was a believer, and whoever strove

against them with his heart was a believer, and beyond that there is no faith even to the extent of a mustard seed.》

So, fear Allah - O Muslim - as regards yourself, struggle against it for the Sake of Allah, stand firm and straight on His Law, and diligently guide those under your wing including your family, siblings and others, enjoin good and forbid evil as much as you can at all times and places, in conformity with the Shar`y (Islamic legal) evidence mentioned above, and adopt the morality of the believers, beware of the manners of the disbelievers and criminals, and eagerly seek the salvation of you, your family and your fellow Muslims. Allah (Glorified and Exalted be He) says: 《And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].》 And: 《O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.》

(Part No. 27; Page No. 407)

Moreover, it was narrated that the Prophet (peace be upon him) once ascended the pulpit, thanked and praised Allah (Exalted be He) and said: 《O people, Allah says to you, Enjoin right and forbid evil, lest you should supplicate to Me but I don't answer your (supplication), and ask for My Favor but I don't give you, and seek My Help but I don't help you.》 (Related by Ibn Majah and Ibn Hibban in his Sahih (authentic) Book of Hadith and the foregoing is the wording of Ibn Hibban).

Al-Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), O fellow brother, refers to all that Allah and His Messenger commanded, while Al-Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) refers to all that Allah (Exalted be He) and His Messenger (peace be upon him) prohibited. Therefore, Al-Ma`ruf includes all acts of worship, verbal and practical, while Al-Munkar encompasses all acts of disobedience, verbal or practical. So, know - O fellow Muslim - that every Muslim is responsible for those under his wing, as it is authentically reported in the Sahih Book of Hadith of Al-Bukhari (may Allah be merciful with him) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: 《"All of you are guardians and are responsible for your charges, the ruler is the guardian of his subjects and is responsible for them, the man (husband) is the guardian of his family and is responsible for them, the woman (wife) is the guardian of her husband's house and is responsible for it, and the slave

(Part No. 27; Page No. 408)

is the guardian of his master's belongings and is responsible for them". Then he (peace be upon him) said, "You are all guardians and responsible for your charges."》

So, fear Allah - O Servant of Allah - and prepare an answer to this questioning before Allah's Command befalls you with something that exceeds your capacity. Indeed, it is Allah (Exalted be He) Whom we ask to guide us all to His Straight Path, and to lead us all to carry out His Commands, stand firm on His Religion, and mutually enjoin good, forbid evil and advise sincere and devout patience in performing it. Verily, He is the Master of all this and is Able to do it. May Allah's Peace and Blessings be upon His Servant and Messenger, our Prophet Muhammad, his family and Companions, and those who follow his guidance.

45- Enjoining good and forbidding evil is

a significant principle for our Ummah's goodness and salvation

His Eminent Shaykh A`bdul- `Aziz ibn `Abdullah ibn Baz, the Mufty of Kingdom of Saudi Arabia addressed officials of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in a lecture that he gave under the title: Responsibility of enjoining good and forbidding evil. The respected Shaykh said: You all know as well as every reasonable Muslim

(Part No. 27; Page No. 409)

the great importance of enjoining good and forbidding evil. In fact, enjoining good and forbidding evil is a main principle that leads - by the help of Allah - to the goodness and salvation of our Ummah (nation based on one creed). Some scholars consider this principle as one of the Rukns (integrals/Pillars) of Islam. They said that it is the eighth Rukn (integral/Pillar) of Islam adding to the renowned five Rukns Jihad (fighting/striving in the Cause of Allah) as the sixth Rukn and enjoining good and forbidding evil as the seventh and eighth Rukns. Thus, they regarded enjoining good and forbidding evil as two Rukns though they are in fact one Rukn only.

The respected Shaykh called Muhtasibs (those working for CPVPV) to be active, strong-willed, and to trust Allah (Exalted be He). He also warned them against being prey to despair, weakness, and laziness because of the spread of evil. He told them that they have to exert their best efforts, be patient and continue being so, be optimistic, and trust Allah (Exalted be He) Who says in Hadith Qudsy (Revelation from Allah in the Prophet's words): ﴾I am to my Servants as they think of Me...﴿

The Eminent Shaykh then urged Muhtasibs to acquire comprehensive understanding of Din (religion), to pay special concern for learning the Noble Qur'an and adhering to it, and to beware of the harm of being ignorant of it. He proceeded by saying that some scholars stated that an ignorant person is not to convey knowledge for doing so

(Part No. 27; Page No. 410)

may harm him. Ignorant Du`ah (callers to Islam) are thus harmed when they enjoin good or forbid evil. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿ The respected Shaykh mentioned that calling people to goodness and enjoining good and forbidding evil are some reasons for achieving success and happiness. Whoever is in charge of this great task has to fear Allah (Exalted be He) and fulfill the trust in times of adversity and prosperity, in public and secret, and under all conditions. They have to have a good intention of setting the society right, combating the spread of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and taking care to perfect their work as Allah (Exalted be He) ordains.

He continued saying that all of us know that conditions have changed, ignorance has increased, and evils have spread in most parts of the world. Thus, we have to be patient, help, and counsel one another regarding things that we may not be sure about. We have to keep our duty to Allâh and fear Him as much as we can. It is also Wajib (obligatory) that we forbid the evil as much as we can for the Prophet (peace be upon him) says: ﴿Whoever among you sees something abominable should rectify it with their hand; and if they have not strength enough to do it, then they have to do it with their tongue; and if they have not strength enough to do it, (even) then they have to (abhor it) by their heart, and that is the least of Iman (Faith).﴾

(Part No. 27; Page No. 411)

All people including laymen, leaders, members of CPVPV, and princes are aware of this and they have to bear their responsibility according to their ability. Thus, a person may rectify the Munkar by his heart when he is unable to rectify it by his tongue and hands or he may do so by his tongue and hands if he can for rectifying Munkar is a sign for the completion of Iman. Allah (Exalted be He) says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another﴾ i.e. they love and are merciful with each other but do not cheat or betray. Then, Allah (Exalted be He) says: ﴿they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾ This is the duty of Iman (faith). Keep your duty to Allah and fear Him as much as you can... You have to enjoin good and forbid evil and to expose the mischief of the wrong doers so that you exterminate it as much as you can and according to the instructions. So keep your duty to Allah and fear Him as much as you can and know that Allah (Exalted be He) burdens not a person beyond his scope. You have to work hard, exert your utmost effort, and watch wrong doers until Allah wipes out their evil through your proper command of wisdom and gentleness as well as strength and punishment; as the situation may require. The Prophet (peace be upon him) said: ﴿Allah gives for kindness that which He does not give for violence.﴾ And: ﴿Kindness

(Part No. 27; Page No. 412)

is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴾

The Prophet (peace be upon him) also said: ﴿Whoever is deprived of kindness is, in fact, deprived of all goodness.﴾ Thus, you have to be patient and kind so long as being so is effective and beneficial. The respected Shaykh then recommended the officials of CPVPV to adhere to recommending one another to the truth and to patience and asserted that Allah (Exalted be He) promises to bestow His Mercy upon those who enjoin good and forbid evil. Allah (Exalted be He) says: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ And: ﴿Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden).﴾

(Part No. 27; Page No. 413)

Both you and I are advised to fear Allah in all affairs

From `Abdul- `Aziz ibn `Abdullah ibn Baz to our honorable brother the questioner (may Allah guide (him

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah endow you with guidance and make us among those who fear Him. I have already received your letter, which says that you have been appointed to the chairmanship of the Committee for the propagation of Virtue and Prevention of Vice in Dhahran. Actually, I already knew about this news and decided to write to you once I received it, but I was busy until your letter arrived. I advise myself and you to have Taqwa (fearing Allah as He should be feared) in all cases, give precedence to Allah's Rights over anything else, be truthful in dealing with Him and offer advice to people for His Sake to the best of your capacity. I advise you to consider the Shar`y (Islamically lawful) and Divine principle

(Part No. 27; Page No. 414)

when there is conflict between benefits and harm and it is impossible to have all benefits or repel all harm. The principle implies that a Muslim should fulfill the greater of the benefits even if the lesser one is left; or repel the greater of the harms even if by doing the lesser of them. You are in a position that requires much attention, Shari`ah-based policy, strength in carrying out the Commands of Allah and perhaps leniency in some cases. Thus, be conscious of Allah and patient and encourage one another at the levels of individuals and organizations existing in Al-Dammam, Khubar, Al-Thuqbah and other governorates to put your trust in Allah, rely on Him and invoke Him for victory. Always remember the great harm that the Prophet (peace be upon him) and the Salaf (righteous predecessors) faced in the way of Da`wah (calling to Islam) and how patient they were until Allah fulfilled their wishes and hindered the evil plots of the enemies, supported the party of Iman and disgraced the party of Satan through them. This reflects the meaning of Allah's (Exalted be He) Saying: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty﴿ And: ﴾If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ He (Glorified and Exalted be He) also says: ﴾As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn good doers)."﴿ I urge you and the members to be)

(Part No. 27; Page No. 415)

the first ones to do good deeds and the last ones to do evil deeds. Every Muslim is supposed to do that; whereas this is even more confirmed on the part of those who call to Allah (Exalted be He) and enjoin what is good. In fact, this attitude pertains to calling to Allah through one's actions - a matter that proved to be more effective. Sometimes calling to Allah (Exalted be He) through one's actions is more beneficial than calling to Him through one's words in particular places and times. By doing so, the foolish people have no evidence against you. In support of this, Allah (Exalted be He) says:

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the❨ people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?❩ And: ❨O you who believe! Why do you say that which you do not do❩ Most hateful it is with Allâh that you say that which you do not do.❩ We implore Allah to endow us❨ with understanding of His Religion and make us among those who call to His Way with clear knowledge. We ask Allah to purify our hearts, accept out deeds and protect us and all Muslims from !delusive temptations and the devil's insinuations, for He is All-Hearing, Ever-Near

Proofs exposing the mistakes of some writers

All praise be to Allah, and peace and blessings be upon our Prophet Muhammad, his family and : :Companions! To proceed

I have studied the article published in "Al-Bilad" magazine - issue no. 1909, dated 12 Muharram, ."A.H. - written by some authors under the title of "Beware of Extravagance 1385

An unjustifiable accusation

I found that the writer -may Allah forgive him- thought ill of his fellow volunteers offering Da`wah the call to Islam), enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law) and Muslims of sound intellect) and forbidding Munkar (that which is unacceptable or disapproved of .(by Islamic law and Muslims of sound intellect

He described them as misled extremists who oppose what is new, in addition to other false .statements which he has declared

Therefore, I consider it necessary to point out the serious mistakes published in his article, as advice to the writer and to the rest of the Ummah (nation based on one creed), and in defense of our brothers against his accusations, of which we know they are innocent. Besides, urging this writer and others like him

to make sure of what they say, to maintain moderateness in passing judgment, and to guard .themselves against doubt built on a groundless basis

Here is a detailed elaboration on the mistakes made by the writer of the article mentioned above. Such mistakes should be highlighted and the one who claims them should be condemned. Hence - seeking the Help of Allah and depending on Him - as there is neither might nor power except with :Him - we reply with the following

The writer was quite right in what he mentioned about the disadvantages of immoderation and excessiveness.

Undoubtedly, the perfect Islamic Shari`ah (law) warns against extremism in religion, and ordained the call for the way of truth with wisdom, fair preaching and argument in a way that is better. However, it has not overlooked harshness and strictness in their due place, where leniency and argument in a way that is better are of no avail, as Allah (Exalted be He) says: ﴿O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them﴾ And: ﴿O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are Al-Muttaqûn (the pious - See V.2:2).﴾ He (Exalted be He) also says: ﴿And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴾ Thus,

(Part No. 27; Page No. 418)

He made it lawful for His Believing Servants to be harsh against the disbelievers and hypocrites when .Da`wah with wisdom and lenience did not affect them

Although the Ayahs are about dealing with disbelievers and hypocrites, they indicate that the Shari`ah admits leniency in its due place, when it is hoped to bear fruit. Yet, if it brings about no benefit and people persist in injustice, disbelief or dissipation with disregard to preaching and advice, they should be held back and treated harshly. Hence, they should be subjected to the due measures of Hudud (ordained punishment for violating Allah's Law), Ta`zir (discretionary punishment), threatening or reprimanding until they observe the limits and are deterred from their assumed .falsehood

Moreover, the (concerned) writer - and others - should not forget what is mentioned in this regard in religious texts and occurrences from the time the Prophet (peace be upon him) was sent and until .the present time

,In this context, how eloquent are the words of the poet who said

,Unanswered, the Prophet in Makkah remained to preach
.In a mild manner and a soft speech
With a sword unsheathed, his words reached
.And stubborn hearts humbly beseeched

In conclusion, the Shari`ah (Islamic law) has assumed leniency in its due place, and has also assumed strictness in its due place. Thus, the Muslims should not ignore that or admit leniency in place of strictness or vice versa.

(Part No. 27; Page No. 419)

Moreover, they should not claim that the Shari`ah acknowledges leniency only or strictness only, for it is a wise code of law that is suitable for every time and place and it is capable of reforming the whole Ummah. That is why it assumes both leniency and strictness. Moreover, it is known for justice, wisdom and tolerance. Hence, it is a tolerant Shari`ah in its rulings and it does not burden anyone beyond his scope. It is also tolerant because it begins by calling people with leniency, wisdom and clemency; but when this does not influence people and they exceed the limits and tyrannize, it powerfully and harshly restricts them and treats them in a way that deters them and that enlightens them about their wrongdoings.

Whoever ponders over the biography of the Prophet (peace be upon him) and that of his Rightly-Guided Caliphs as well as his well-satisfied Companions, and the following Imams of guidance would perceive the rightness of what we mentioned.

Texts that order leniency in its due place

Among the Ayahs (Qur'anic verse) revealed on leniency, Allah (Exalted be He) says: ﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs﴾.

(Part No. 27; Page No. 420)

And His (Exalted be He) Saying regarding the story of Musa (Moses) and Harun (Aaron) when He sent them to Pharaoh: ﴿"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)"﴾.

In addition to His (Exalted be He) Saying: ﴿nvite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better﴾.

Texts that order strictness in its due place

On the other hand, the Ayahs quoted above also involve reference to strictness.

The Hadith related to this issue are what was related by Ahmad, Abu Dawud and others on the authority of Ibn Mas`ud (may Allah be pleased with him) ﴿that the Prophet (peace be upon him) said after reciting Allah's (may He be Exalted) saying, ﴿ Those among the Children of Israel who

disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿

He said: By the One in Whose Hand my soul is, either you enjoin good, forbid evil and restrain the fools...﴿

(Part No. 27; Page No. 421)

And in another narration: ﴾prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right, or else Allah will involve the hearts of some of you with the hearts of others and will curse you as He cursed them﴿ .

It is also related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾"I was going to order that the Salah (prayer) be commenced, then order a man to lead the people in Salah, then I would go with some men having with them bundles of firewood to the people who did not attend the Salah and burn their houses over them."﴿ .

Furthermore, the Prophet (peace be upon him) was reported to have said: ﴾"If it were not for the women and children in the houses, I would have burnt them (i.e., their houses) over them (i.e., men who do not attend congregational prayers in the masjid [mosque])﴿ . Again, it is related in Muslim from Ibn Mas`ud (may Allah be pleased with him) who said that the Messenger (peace be upon him) said: ﴾Never had Allah sent a Prophet to an Ummah before me except that he had disciples and companions who would adopt his Sunnah and embrace his guidance. Then, a group following them lagged behind; they would preach what they do not practice and act contrary to what they are ordained to do. Thus, whoever struggled against them was a Mu'min (believer); whoever struggled against them with his tongue was a Mu'min; and whoever struggled against them with his heart (by abhorring them) was a Mu'min; nothing beyond that involves (the weight of) a grain of mustard of Iman (belief/faith)﴿ .

(Part No. 27; Page No. 422)

In addition, the story of the three Companions who absented themselves from the Battle of Tabuk with no excuse, is well-known by scholars. Then, the Prophet (peace be upon him) and his Companions (may Allah be pleased with them) deserted them for fifty nights until they repented and in turn Allah (Exalted be He) forgave them. In this regard, Allah (Exalted be He) revealed the Ayahs which read: ﴾Allâh has forgiven the Prophet (صلى الله عليه وسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah)﴿ until His Saying: ﴾And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet صلى الله عليه وسلم)] (for Allâh's Decision)﴿ .

According to the preceding Ayahs and Hadiths, the author of the article and the readers should know that Islamic Shari`ah (law), being a perfect code of law, adopts leniency in its due place and harshness and strictness in their due place, and that a caller to Allah's Way should be lenient, clement, forbearing and patient, since this is more beneficial for their Da`wah (call to Islam) and makes preaching more effective, according to the Commandments of Allah and the guidance of His Messenger (peace be upon him). They should also be endowed with knowledge and insight as regards what they call to and warn against, for Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic

Monotheism) with sure knowledge)

On the other hand, the Da`y (caller to Islam) should only resort to harshness and strictness when necessary, and when the objective is not achieved through the first approach (leniency). In this way, the Da`y will have assumed the two approaches in their due places and embraced the guidance of Shari`ah with respect to both. May Allah grant us success!

In this context, we do not mean to approve of what the writer attributed to Ikhwan-ul-Muslimin (the Muslim Brotherhood; a political group also calling to Islam) of excessiveness, for what we know about them contradicts what he says about them. Praise be to Allah, they are on clear proof and insight, and they treat people in a way that is better and guide them according to the instructions of scholars and officials of the country.

Supposing that some members among them made certain mistakes or unduly adopted strictness, they are not infallible and it is obligatory that we admonish them (about it) and warn them about potential mistakes so that they could avoid them in the future.

The writer - when informed about such mistakes that he believes to be contradictory with the Shari`ah -should have spoken with their leaders, verbally or in writing, and advise them of their mistakes. He could have even contacted His Eminence, the Mufty (Islamic scholar qualified to issue legal opinions) or the principals of institutions and inform them about the points in which he criticizes those members, so that the Shaykhs could guide them to the straight path.

However, publishing such criticism in a circular newspaper implies vilification and underestimating them, and attributing to them things of which they are innocent. This is not permissible for a Mu'min (believer), who fears Allah (Exalted be He) and keeps his duty to Him, for it involves enfeebling Al-Haqq (the Truth), discouraging the call to it, confusing the readers, and supporting the foolish among them and the transgressors in their falsehood and in their attack against the callers to Haqq. We ask Allah (Exalted be He)

to forgive us and him and to guide us all to sincere Tawbah (repentance), adherence to the Al-Haqq and support the callers to it, as He is the Best of those asked.

The fallacies of the writer

The writer claims that he does not deny that every Muslim should guide to the right, teach righteousness, repudiate evil and attract others through (his observation of) the morality of the Noble Qur'an and the Sunnah (whatever is reported from the Prophet), namely through gracefulness, leniency and forbearance. Yet, a Muslim is not allowed to assume rigor or strictness in their words or deeds, since they are not authorized or entrusted by the authority entitled to do so. All that they can do is to repudiate what they see as an evil from their heart, which is the least form of Iman for the one who is not in authority. However, adopting harshness and rigor could only be admissible and acceptable in a community or an Ummah that lacks governmental bodies assigned to undertake this duty. Yet, if such bodies are available, then it is neither inevitable nor acceptable on the part of individuals to assume such a rule, since it is then already assumed by established governmental authorities.

Exposing Fallacies

.This claim involves truths, falsehoods and delusions

:The following is an elaborated explanation of that point

As for his claim that "he does not deny that every Muslim should guide to the right, teach righteousness, and so on.", this is true and it is the duty of every one endowed with insight to undertake this obligation, for it is the way of our Prophet Muhammad (peace be upon him) and of .those who followed him with deep insight

(Part No. 27; Page No. 425)

according to Allah's (Exalted be He) Saying: ﴿Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic (Monotheism with sure knowledge﴾.

This noble Ayah indicates that the true followers of the Prophet (peace be upon him) are those who follow him with deep insight and who call to the truth. Besides, Allah (Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better﴾.

Though the Ayah addresses the Messenger of Allah (peace be upon him), it generally applies to the whole Ummah, as Allah (Exalted be He) shows in it the way and levels of Da`wah. Thus, the Du`ah callers to Islam) should undertake the call to Allah strictly in the way He outlined, whether the invited) person is a Muslim or a Kafir (disbeliever), with the exception of those who are stubborn and wrongdoers, since the evidence has previously been indicated above about the permissibility of assuming harshness and strictness when treating such persons, within the limits of the perfect .Shari`ah

However, the writer's claim that "a Muslim is not allowed to assume rigor or strictness in his sayings or deeds, since they are not authorized or entrusted by the authority in charge to do so. All that they can do is to repudiate what they see as an evil from their heart, which is the least (form) of Iman for ,"the one who is not in authority

(Part No. 27; Page No. 426)

this is a superficial generalization and a manifest error that is exposed through the preceding point, since all Du`ah, whether they are government officials or volunteers, are required to assume the Shar`y (Islamically legal) way in their Da`wah and they should avoid harshness and rigor in their .words and deeds, except when necessary as previously indicated

.The writer's words, however, give the impression that the opposite is true

Guiding the writer to the means of Da`wah as outlined by the Shari`ah

.Again, his claim that "All that he can do is to repudiate ..." is a clear mistake

The right stance is that the three stages of repudiation are permissible for authorized as well as non-authorized persons.They only differ in their capacity, for the person authorized by the government is more capable than others. Besides, repudiation by the heart is the least form of Iman for the one who is incapable of repudiation by either hand or tongue, whether hs is an (authorized) official or a volunteer. This is the clear meaning of the noble Hadith that goes in line with the prerequisites of

.Shar`y rules

In addition, his claim that "adoption of harshness and rigor could only be admissible and acceptable in a community or an Ummah that lacks government bodies assigned for undertaking such a duty. Yet, if such bodies are available, then the individuals are not allowed to assume this rule, since it is then already assumed by established governmental authorities", it is also unequivocally disputable. Over and above, the approach adopted by the writer is not scientific, and it does not conform to Shar`y evidence because calling to Allah (Exalted be He) and teaching people that which they do not (know of His Shar` (Law

should not be introduced in such a way. Rather, it should be introduced through exhortation and inducement, especially among nations and communities in need of it. For calling and inviting such people to what they are required to embrace of Allah's Law, including things assigned for rulers and scholars is limited to what lies within their scope. Thus, how can such a great thing be expressed in .the words of the writer, namely that it could be admissible and acceptable, and so on

Refutation of the writer's claim and elaboration on the rules of

enjoining Ma`ruf and forbidding Munkar

As for his claim that "Yet, if such bodies are available, then it is neither inevitable nor acceptable on the part of the individuals to assume such a rule, since if governmental authorities and bodies have performed the task of Da`wah and enjoinment of good and disavowal of evil, then the volunteers' participation with it in performing this task is highly commendable and legally inevitable. Such participation is in line with the rule of cooperation in goodness and righteousness and is a form of .Shar`y Jihad and worthy guidance

In short, governmental authorities and bodies would have performed the collective obligation, and thus, the participation of others in performing this obligation becomes a form of supererogatory and voluntary act, which is one of the best acts of worship and the most cherished by Allah (Exalted be .(He

Yet, if governmental authorities and bodies fail to perform the obligation in the best way, then the participation of others with them in such an obligation becomes compulsory, since the collective .obligation is not fulfilled by the authority

Shar`y proofs affirm that the call to Allah (Exalted be He), and enjoinment of Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbiddance of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) are among the collective obligations which, if preformed by a certain group, the obligation is dropped from the rest (of the community), and then the participation of the rest of the community becomes a Sunnah (supererogatory act). However, if it is not performed by a sufficient group, the .whole community becomes sinful

The obligation of enjoining Ma`ruf and forbidding Munkar on individuals

The enjoinment of Ma`ruf and forbiddance of Munkar could be an individual obligation for anyone

who witnesses Munkar, if no one else forbids it and if they are capable of doing so. In such a case, a person is obliged to forbid it, according to many proofs the most direct of which is the Prophet's saying (peace be upon him): ("If anyone among you, sees something abominable, they should rectify it with their hand; and if they are unable to, then they should do it with their tongue; and if they cannot, then they should (abhor it) from their heart, and that is the least form of Iman.') Related by .Muslim in his Sahih

Disavowal of evil acts by the heart is obligatory on every Muslim since it is possible for all, through renunciation of abomination, abhorrence of it and separation from its people upon their inability to rectify it with the hand or the tongue. For Allah (Glorified be He) says: (And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who).(are the Zâlimûn (polytheists and wrong-doers

He (Exalted be He) also saysin Surah Al-Nisa': (And it has already been revealed to you in the Book this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with) them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case .).you would be like them

And: (And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.) The meaning of "do not bear witness to falsehood" implies not attending .it

Explanation of the meaning of Zur (Falsehood) and the religious ruling on the one who calls to it

Zur (falsehood) covers all kinds of abominations, including polytheism, disbelief, the festivities of polytheists, congregations for drinking wine and smoking, listening to songs and musical instruments, watching movies and such abominations. This meaning is stated by Al-Hafizh ibn Kathir within his .explanation of the Ayah quoted above

Besides, Al-Baghawy (may Allah be merciful with him) mentioned a similar explanation when .interpreting the same Ayah

He said that the origin of Zur is varnishing things and attributing false qualities to them. Thus, it is a cover-up of falsehood in a way that makes it appear to be true. Hence, they embellish abominations by giving them false descriptions so that people would be not be repelled, but rather desire, them. Thus, anyone who does so bears the sin of their act and the sin of calling to it. Still, a more sinful act .than this is to call to it through words

It is authentically reported from the Messenger of Allah (peace be upon him) that he said:(anyone who calls to guidance, their reward will be equivalent to those who follow him (in righteousness) without their reward being diminished

in any respect, and anyone who invites others to follow error, the sin, will be equivalent to that of the people who follow him without theirs being diminished in any respect.) There is a lot of evidence .mentioned to the same effect

The writer's fabrications about scholars

As for the writer's claim, "I was pleased that our revered scholars renounced such trespassing on those people's part, and forbade them from doing so, and so on", it is disputable. It is already acknowledged that Al-Ikhwan-in their Da`wah and disavowal of abomination - would ascertain the Shar`y way and treat people with leniency and wisdom. We do not know that they assumed any harshness and rigor for which they ought to be condemned by scholars. Thus, I do not know .wherefrom did the writer derive such a report

It is also quite well-known that anyone who reports news should make sure of the authenticity of what he cites and spreads among people. Even, if they become sure of its authenticity, they are still .required to examine that which will have a better consequence; to declare it or abandon it

As for the present report, even if it is true, undoubtedly, it is against the benefit of people to spread it among them or publish it in newspapers, since this implies underestimating those who call to the truth, discouraging them, encouraging immoral people in front of them at a time when those who call to falsehood and destructive ideologies support one another in circulating their falsehood and !declaring their ideologies. Thus, Allah is the One sought for help

The writer mentioned about the ordeal that took place in the early stages of Islam that resulted in the murder of `Uthman (may Allah be pleased with him), and the consequent dispute between the ,people of Al-Sham (the Levant) and those of Iraq, and so on

and such matters are examined in the field of history and are known to Muslim scholars and others. The enemies of Islam and those who are ignorant of it undoubtedly play an effective role in such falsification. Again, the opinion of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) about this ordeal is well-known, namely to refrain from (elaborating on) what occurred among the Companions (of disputes), ask Allah to be pleased with them all, and believe that they practiced Ijtihad (juristic effort to infer expert legal rulings) in what they did and that they were seeking the truth. Hence, the one who was in the right among them would be twice rewarded, .while the mistaken one would be rewarded once, as is indicated in authentic noble Hadith

:There are two points that matter here

One of which is the writer's fear that it could be that the members of Al-Ikhwan did what they did .under the influence of a secret criminal and vandalistic group

A: Indeed, the one who knows Al-Ikhwan and who is well-acquainted with their condition, would certainly realize that they are far from such a heinous accusation and mistrust. Besides, it is obligatory on the Muslim to think well of his fellow Muslims and to redress any mistakes (on their ,part) through the legal ways that construct, not destroy, encourage the right

not suppress it, maintain the truth and refute falsehood. Thus, they should not mistrust them, help in smothering their Da`wah, calumniate them, encourage the followers of falsehood (in their struggle) against them, and instigate the rulers to stop their movement, in conformity with Allah's (Exalted be :He) Saying

﴾O you who believe! Avoid much suspicion; indeed some suspicions are sins﴿ And, the Prophet's saying (peace be upon him): ﴾Beware of suspicion, for it is the worst of false tales﴿ .

A grievous mistake because of blind imitation

The second point is his description of Ka`b Al-Ahbar - in imitation of some of the modern critics - .as being a Jew who pretended Islam to (freely) conspire against it and to corrupt its followers

A: This contradicts what is known among Muslim scholars and transmitters of reports. For, scholars of Hadith reported from him, while Mu`awiyah (may Allah be pleased with him) and many of the .righteous Salaf praised him

Aside from this, Muslim related from him in his "Sahih" while Al-Bukhari mentioned him in his book Al-Jami` Al-Sahih" without raising any suspicion about him. Also, Al-Hafizh Ibn Hajar referred to him" in "Al-Isabah Wal-Tahdhib", as well as Ibn Al-Athir in "Usd Al-Ghabah", without hurling such an .accusation at him

(Part No. 27; Page No. 433)

In addition, Al-Hafizh ibn Hajar stated in "Taqrib Al-Tahdhib" what reads: Ka`b ibn Mati` Al-Himyary, Abu Ishaq- known as Ka`b Al-Ahbar -, was a Thiqah (trustworthy) narrator from the people of Yemen who dwelled in Al-Sham (The Levant). He died during the Caliphate of `Uthman (may Allah be pleased with him). So, how can anyone who fears Allah (Exalted be He) and keeps their duty to Him accuse a person, who declared Islam, called to it and took part in what the Companions did, of ?being a Jew, with no proof or argument supporting such a claim

It is authentically reported that the Prophet (peace be upon him) warned the Muslims against vilifying each other, and informed us that the one who falsely accuses their fellow Muslim of something, the .reviler would then be worthier of the offensive trait than the one who was reviled

The fact that he reported some strange Israelite narrations (from the Jews) does not justify accusing him of being a Jew or of plotting against Islam, since the Prophet (peace be upon him) said: ﴾ Report . ﴿)(from the children of Israel as there is no restriction (in that

On the other hand, Muslim scholars have scrutinized the reports of the Children of Israel and disproved and refuted of it whatever opposed the truth. Thus, Ka`b in this regard resembles Abdullah Ibn `Amr , `Abdullah ibn Salam, Wahb, and others of those who transmitted the reports of` .the Children of Israel

Just as it is impermissible to accuse `Abdullah ibn `Amru ibn Al-`As (may Allah be pleased with both of them) of being a Jew because he transmitted many reports from the Children of Israel

(Part No. 27; Page No. 434)

that were in the two loads he seized on the day of Al-Yarmuk their (Jews') books, it is also .impermissible to accuse Ka`b of being a Jew or of plotting against Islam due to the same reason

It is also impermissible to equate him with `Abdullah ibn Saba' and other well-known disbelievers, .atheists, and plotters against Islam

It is related in the Two Sahih Books on the authority of Abu Dhar (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who brands another as a disbeliever or says to them "O enemy of Allah", while in fact they are not so, it will certainly rebound on them.﴿ This Hadith and other Hadiths with the same meaning make it an obligation on a Muslim to ascertain when judging people and be careful not to slander their fellow Muslims on the mere grounds of suspicion .or the blind imitation of unreliable persons. Indeed, it is Allah (alone) Whose Help we seek

A grave fabrication, ridicule of Du`ah, and denunciation of fulfilling obligations

The writer then went on to say: "I believe that man is an enemy of that which he knows not (a famous proverb). So, preceding our new consciousness and enlightenment on the reality of new scientific innovations, we would shrink from and condemn the application of them". Then, he referred to the utilization of cars, planes, and rockets, and then added, "Since, we have come to know, perceive, make sure of the benefits of all these (things), and that they do not involve disagreement ,(with the Din (religion of Islam

(Part No. 27; Page No. 435)

why do such naive and deceived people oppose it? Why do they then travel from one country to "?another (by such means of transportations), since they condemn and try to avoid utilizing them

Undoubtedly, those who read and analyze such words will perceive that Al-Ikhwan, whom the writer aimed at criticizing, in no way condemns such modern innovations, like cars, planes, wireless technology and so on. It is also quite well-known that this group in no way rejects or finds fault with any of these. Rather, they themselves utilize such means; they travel by car and plane and use wireless telephones. So, what is it that drove the writer to weave such a grave lie and totter into ?such a heinous lapse

Thus, I leave the answer of this question to the reader, and I ask Allah (Glorified and Exalted be He) .to safeguard us against personal (evil) desires and the traps of Satan

Regarding their travel to different countries for Da`wah and guidance, it is a worthy task, for which they should be praised and thanked. It is not a cause of wonderment and condemnation. It only raises wonder since almost all people have neglected such a noble mission, which is the way of the messengers and their followers. Yet, it is not a cause of wonderment that results in condemnation, .vituperation or mistrust

On the other hand, the writer's description of them as "deceived" is improper, since they are indeed far above such a description, while it is the writer who is worthier of it, since Al-Ikhwan- thanks to .Allah - are neither deceived nor influenced by a destructive movement

(Part No. 27; Page No. 436)

They are also not working for a vile purpose, as their purpose is noble, their work is praiseworthy and their motivation is the (quest for the) truth, zeal for it, fear for the Muslims against the consequence of the spread of abominations and failure to redress them. Indeed, the deceived person .is that who (out of mistrust) thinks them to be the contrary

However, I hope his description of them and his preceding description of the Companions as "naive" - within his discussion about the prejudiced and greedy enemies of Islam, does not imply depreciation. For this is indicated by the context in which he juxtaposed the description of them as "naive" with his description of them as "deceived", in a way which denotes that "naive" implies negligence, foolisness, and heedlessness about the consequences of matters. Such is the famous approach of some modern writers, and I hope the present writer does not intend the same meaning, even though his words connote or hint at it. We ask Allah to pardon us and him, and to grant us all sincere repentance of .our mistakes and sins. He is indeed the Best that is sought for help

Overt Contradiction

The writer then added: "Of course, I am not entitled to give Fatwa, and I am not qualified to do so, for this is the specialization of our revered scholars who condemned the work of those deceived and

."(naive (persons

Well, we say to him: "Since you know that you are not competent to give Fatwa, why then do you issue Fatawa all the way through? Surely, if you ponder on your words, you would realize that you .issued several unguided Fatawa

(Part No. 27; Page No. 437)

Indeed, it is a mortal sin to give Fatwa with no knowledge because such Fatawa lead many people astray and result in the destruction of many others, especially when they are publically declared and when this is done by a person in whom people are deceived. For this could result in serious danger and evil consequences. Besides, the one who gives Fatwa with no knowledge incurs the sins of those who follow him (i.e. his Fatwas), as it is reported from the Prophet (peace be upon him) that he said: ("Anyone who issues Fatawa without having sound religious knowledge, will bear the burden of)".the one to whom he issued a Fatwa

It is also authentically reported that the Prophet (peace be upon him) said: ("Anyone who invites others to follow an aberration, will incur sins equivalent to those of the people who follow them (in .)"sinfulness), without their sins being diminished in any respect

On the other hand, Allah (Glorified and Exalted be He) has regarded as grave a person issuing Fatawa who is not grounded on sound religious knowledge, and warned His Servants against it, صلى الله عليه showing that it is an act of Satan. He (Exalted be He) says: (Say (O Muhammad But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and)" :(وسلم every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority,)".and saying things about Allâh of which you have no knowledge

He (Exalted be He) also says: (O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy) (He [Shaitân Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh)).what you know not

(Part No. 27; Page No. 438)

"?Then, we ask the writer: "Who among revered scholars condemned the work of Al- Ikhwan

We have already stated in the beginning of the present statement that - as far as we know - none of the scholars known for their (religious) zeal and meticulousness condemned their work. Rather, it is known that revered scholars maintain and assist them, thank them for their good work and ask Allah Exalted be He) to grant them success and guidance. Besides, how could revered scholars condemn) calling to Allah, guiding people to obey Him, and exhorting them to perform Salah in congregation, or condemn disapproving of those who neglect this. Such honorable deeds could never be denounced by anyone who believes in Allah and the Last Day and has knowledge of the call to Allah, the enjoinment of Ma`ruf and forbiddance of Munkar; not to mention a revered scholar. So, we seek refuge with Allah against saying something about Him or His Servants with no knowledge,we also seek refuge .with Him against slips of the tongue and evil deeds

How serious is the sin incurred by the writer upon himself and upon those who could be misled by his .words, and how heinous is this offense

(Part No. 27; Page No. 439)

Next, the writer added: Yet, I say that knowing that the religion [Islam]prohibits solid statues and the like with the aim of Sadd-ul-Dhara'i` (blocking the means leading to sins) and for fear that people might return to worship idols, as was the case in early Jahiliyyah (the pre-Islamic time of ignorance) .and as is the case with idolatrous nations today

Besides, if it is our duty as a conservative Muslim Ummah (nation based on one creed) to fight lewd and obscene pictures for fear that they could taint our traditions and morality, what is the argument of those who renounce reflexive shadowy pictures (photos) that in no way differ from the reflection of a mirror? Again, what is the difference between the reflexive shadowy, mirror-like photos employed in newspapers, magazines, exhibitions, homes, and cinemas, and similar pictures transmitted through TV? As I said in a previous article that TV displays only what is transmitted of good or bad matter, and we - in these sacred countries - are capable of choosing what is good and beneficial to broadcast, such as pure educational, historical and entertaining matter, through which we can preserve society against the evils of leisure, gossip and trivial sayings and deeds." (End (quote

A: Our reply to such an argument is that the writer did well when he admitted that Islam prohibits solid statues and the likes with the aim of Sadd-ul-Dhara'i` (blocking the means leading to sins) and ,in fear of the return to idol worship

as was the case in early Jahiliyyah (the pre-Islamic time of ignorance) and as is the case with idolatrous nations today. For many authentic Hadiths corroborating the meaning referred to by the writer were reported from the Prophet (peace be upon him) of the prohibition and prevention of statues, cursing sculptors, and declaring them the ones receiving the severest punishment on the Day of Resurrection; that they would be punished on that day, and it would be said to them "Give life to ."what you had created

It is proven in the Noble Qur'an, Hadiths and Athar (narrations from the Companions) that the reason behind the aberration of the People of Nuh (Noah) was statues, as Allah (Exalted be He) says: ﴿ "And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols).﴾ ﴿ "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) save error.'"﴾ ﴿Because of their sins they were drowned, then were made to enter the Fire. And they ﴾.found none to help them instead of Allâh

It is also authentically reported from him (peace be upon him): ﴿ that one of his wives made a mention before him of a church which she had seen in Abyssinia (Ethiopia) and which had pictures in it. He then said, "When a pious person among them (among the religious groups) died they would build a place of worship over his grave, and would then decorate it with such pictures. They would be the worst of creatures in the Sight of Allah.﴾ There are many other Hadiths mentioned to the same .effect

Thus, it becomes clear that leniency towards selling them in the markets, setting them in offices and departments and the like, are among the major causes of shirk (associating others with Allah in His Divinity or worship), of the acts of Jahiliyyah and a characteristic of the worst of creatures in the .Sight of Allah

Therefore, it is obligatory on all officials in Islamic countries to eliminate such statues, drive (people) away from them, prevent importing them, and demolish any that exist in any place, in obedience to Allah (Exalted be He) and His Messenger (peace be upon him) and in fear of the evil consequences of

.acquiring them

The writer also did well when he said: "If it is our duty as a conservative Muslim Ummah to fight lewd and obscene pictures for fear that they could taint our traditions and morality ..."

Surely, he did well by Allah, and it is indeed obligatory on us and on officials in all Islamic governments to fight such obscene pictures that have invaded the Islamic countries from everywhere and become widespread among our young men and women in every place, except for the places which Allah willed to preserve. Hence, it is the duty of the rulers to fight them and ban the newspapers and books that advertise. Likewise, all newspapers and books conveying all kinds of atheism, subversion, and calls for dissociation from morality and virtue should be banned. In addition, rulers should charge administrative governors and security officials - in cooperation with the committees for the propagation of virtue and the prevention of vice (CPVPV) - with elimination of such destructive tools and lethal methods that threaten our religion and morality.

(Part No. 27; Page No. 442)

May Allah guide them to maintain His Religion, protect His Shari`ah, and support whoever undertakes such a task; He is indeed Able to do everything!

Issuing Fatwas about pictures with no knowledge

The writer's following claim was that "what is the argument of those who renounce reflexive shadowy pictures (photos) that in no way differ from the reflection of the mirror..."

A: This is a Fatwa given by the writer himself which compares a photograph to the reflection of pictures in a mirror. Certainly, the Fatwa indicates lack of knowledge about Shar`y (Islamically legal) evidence; a point which is admitted by the writer himself as he said that he is neither entitled to give fatwa nor is he qualified to do so. Why then does he - may Allah guide him - give Fatwa and enact a conclusive ruling with no (sound religious) knowledge?

He also made a mistake in equating (the two kinds of pictures) and in drawing the analogy from two perspectives; **one of which is** that the photograph does not resemble the image reflected in the mirror, since the former keeps a (solid) form and remains to be luring.

The image reflected in the mirror, however, is temporary and it disappears when the main object moves away from the compass of the mirror. Indeed, this is an undisputed fact.

The second perspective, however, is that the Hadith reported from the infallible (i.e., the Prophet, peace be upon him) absolutely prohibited pictures, and stated that anything similar to a photograph is prohibited, such as the pictures on clothes and walls.

(Part No. 27; Page No. 443)

It is also authentically reported from the Prophet (peace be upon him) in many Hadith that when he saw at `Aishah's (room) a curtain on which (pictures of) idols (were drawn), he - getting angry - tore it and said: ﴾The people who will receive the severest punishment from Allah on the Day of Resurrection will be Al-Musawwirin (those who make pictures and statues, or photographs of living beings)﴿.

In another Hadith, he (peace be upon him) said: ﴾The makers of these images..﴿ referring to the pictures on clothes , ﴾will be tortured on the Day of Resurrection. It will be said to them: 'Give life to what you had created'﴿.

Moreover, it is proven that he (peace be upon him) ﴾wiped out the pictures that were on the walls of

Al-Ka`bah on the Day of the opening (of Makkah)) Their religious ruling is similar to that which is applied to photographs. Even if we assume that a photograph is similar to the image reflected in the mirror, the analogy is still invalid, since it is established in the purified Shari`ah that no analogy is allowed if there is a (religious) text (giving a ruling) about it. Rather, analogy is only admissible when the text is lacking, as is quite known by scholars of Usul (i.e., Usul-ul-Fiqh [principles of Islamic .jurisprudence]) and all scholars in general

(Part No. 27; Page No. 444)

As for what was reported from the Prophet (peace be upon him) that he said: (The angels do not enter a house wherein there is a picture, except the prints upon cloth) This Hadith is indisputably .authentic, and it is quoted by those who view as allowable (the use of) photographs

.The answer to such a claim involves different perspectives that are as follows

One of these perspectives is that the Hadith on prohibition of Taswir (painting, drawing, sculpture, and photography) and cursing Al-Musawwiroun (those who make pictures and statues, or photographs of living beings), and the statement that they will receive the severest punishment on the Day of Resurrection are categorical. They involve no restriction or exception, and thus, they .should be adopted, and their generalization should be acknowledged

They also include the report that when the Prophet (peace be upon him) saw pictures similar to photographs, namely those printed on curtains and walls, he flushed with anger and commanded they be torn down and wiped out the pictures that were on the walls. Rather, he himself undertook to .wipe them out when he saw them on the walls of Al-Ka`bah as previously referred to

Another perspective is that the mentioned exception came only within the context of Ayahs ,indicating that angels do not enter a house where there are pictures

(Part No. 27; Page No. 445)

while it was not mentioned within the context of the Hadith prohibiting making pictures. How great is .the difference between both cases

Furthermore, his saying: (...except a print on a garment.) should be taken to refer to sculptures that are not figures or pictures of bodies with heads disfigured or omitted, or pictures on cloth worn in common service, such as that used in making pillows, mats and the like, which is not hung or raised like curtains by doors and walls, and on clothing. The authentic Hadiths are explicit as regards the prohibition of all this and as regards the angels not entering the houses where they are, as .indicated in the Hadith narrated by `Aishah, Abu Hurayrah and others

Accordingly, conciliation between the Hadiths becomes clear, and we come to know that the exception is introduced within the context of the Hadiths indicating that the angels do not enter the houses in which there are pictures. Thus, we realize that it denotes disfigured pictures drawn on !pillows, sheets and the like, or pictures of headless bodies. May Allah grant us success

Scholars' conciliation between Hadith on pictures in a way that removes ambiguity

Al-Hafizh ibn Hajar (may Allah be merciful with him) conciliated in "Al-Fath", and Al-Nawawy in Sharh Muslim" the related Hadith in the way elaborated above. Here are quotes from them and from" other scholars on the issue that clarify what is right and that remove ambiguity. Indeed, Allah is the Guide to the Straight Path; He (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for .(us

(Part No. 27; Page No. 446)

Al-Hafizh reported in "Al-Fath" that Al-Khattaby said: "The picture that keeps the angels from entering a home where it is is that which is forbidden to be acquired, of the representations of (anything endowed with life, which are not beheaded and worn out in common service". (End quote

Al-Khattaby (may Allah be merciful with him) also said: "The punishment of Musawwir is aggravated because all the pictures were worshipped besides Allah; looking at it is luring and some souls are "inclined to it

while Al-Nawawy (may Allah be merciful with him) mentioned in "Sharh Muslim" : "Chapter on Prohibition of drawing animals and of acquiring that which includes pictures not worn out in common service - such as those on things used as mats and the like - and that angels do not enter a house in ."which there is a picture or a dog

Our fellow scholars as well as other scholars said: "Drawing the images of animals is Haram prohibited) and it is one of the major sins because it is promised to incur severe punishment through) Hadiths. It is by all means prohibited, whether it is made of elements worn out in common service or of anything else, since as merely making it, whether it is made on clothing, mats, coins, urns, walls .or the like

Drawing trees, camel saddlebags and the like, and pictures of things that do not have life is not .Haram

.(This is the same ruling on Taswir (painting, drawing, sculpture, and photography

(Part No. 27; Page No. 447)

However, acquiring things on which are pictures of drawn animals requires further elaboration; if it is hung on walls or on dresses or the like, it is not considered to be worn out in common service, and in .turn it is Haram

Yet, if it is woven onto floor coverings, pillows, cushions and things that are worn out in common service, it is not Haram". The discussion continues until he says: "There is no difference in all this between things that have a shadow and things that have no shadow. Such is the summary of our ."Madh-hab (school of Jurisprudence) on the issue

Words to the same effect were given by the majority of scholars, of the Companions, the Tabi`un Followers, the generation after the Companions of the Prophet), and those who followed them. It is) .also the opinion of Al-Thawry, Malik, Abu-Hanifah and others

Some of the Salaf (righteous predecessors) prohibited (acquisition of) images that have a shadow, while they deemed permissible images that have no shadow. Indeed, this is an invalid opinion, since the pictures on the curtain which the Prophet (peace be upon him) denounced are undoubtedly disowned even though they produce no shadow, not to mention other Hadiths about the categoric ".prohibition of pictures

Al-Hafizh, after summing up the opinion of Al-Nawawy said: "The generalization covering pictures that have a shadow and those that do not have shadows is corroborated by the Hadith related by Ahmad from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿ Who of you would (like to) head for Madinah and leave no idol in it except that he breaks it, nor an image .except that he blots it out? ﴾ i.e. elaborates it

(Part No. 27; Page No. 448)

The narration includes the following addition: ﴾"مسند أحمد بن حنبل (87/1). Whoever returns to the

making of these things (idols) will be disbelieving in what was revealed to Muhammad (peace be upon him)".

It remains for me to add that it was already mentioned above that the Prophet (peace be upon him) blotted out the images that were on the walls of Al-Ka`bah, though they had no shadow.

Over and above, Imam Muslim related in his Sahih on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said to him: ("Spare no portrait unwiped out, and leave not a high grave unlevelled".) .

This applies to all pictures, whether or not they have a shadow.

This ruling is unequivocally clear. After all, it is Allah (alone) Whose Help we seek and in Whom we trust. There is neither might nor power except with Allah, and we ask Him (Exalted be He) to grant us and all the Muslims success in that which pleases Him and to preserve us against the means of His Wrath; He is indeed All-Hearing of Du`a' (supplication)!

As regards television, it is a dangerous instrument whose harmful influence is as serious as that of the cinema, or even more. We already know from the works discussing it and from the words of knowledgeable people (of its effect) in Arab countries and others that it is dangerous

(Part No. 27; Page No. 449)

and that it negatively influences creed and morals, and disturbs the conditions of society. This occurs through enactment of loose morals, displaying nudity, giving voice to destructive irreligious sermons and articles, urging imitation of disbelievers in their manners and costume, aggrandizement of their chiefs and leaders, indifference to the morals of the Muslims and to their style of dress, and contempt of Muslim scholars and heroes. It also involves representation of Muslim scholars and heroes in repulsive images that entail despising them and driving away from their biographies, and also representation of the ways of cunningness, deception, plundering, theft, brewing conspiracies and aggression against people.

There is no doubt that such an instrument that entails all ways of corruption mentioned above should be proscribed, and the means leading to it should be blocked. Thus, if the volunteering Ikhwan renounce it and warn against it, they cannot be blamed for it, since what they are doing is a form of advice for the sake of Allah (Exalted be He) and His Servants.

However, he who thinks that this instrument - if censored - could be free of such evils or could broadcast only what promotes public good, he would be seeking a deferred hope and committing a serious mistake because the censor sometimes becomes heedless and because people today mostly imitate westerners and follow their footsteps as regards the use of this instrument. This is also because censors scarcely perform their duties, especially in the present era in which most people have inclined towards

(Part No. 27; Page No. 450)

diversion and trifles and towards all that deters from guidance. Furthermore, reality testifies to such negligence, as is the case with radio and television stations in some countries, for both could not apply enough censorship to preclude the harmful influence of such instruments. We ask Allah to guide our governments to that which leads to the good, salvation and happiness of our Ummah in this world and in the Hereafter. We also ask Him to provide an upright retinue for these governments, and to help them in tightening their control over such instruments, so that they would broadcast only what benefits people as regards their religion and their worldly life; He is indeed the Most Bountiful and Most Generous!

Hence, we come to the end of our discussion regarding the mistakes of the writer in an attempt to

offer advice for the sake of Allah and for His Servants. We ask Allah (Exalted be He) to guide us, the writer, and the rest of the Muslims to understanding of the religion and of all that benefits our religion and worldly life; He is indeed the All-Able to do everything! May the Peace and Blessings of Allah be upon His Servant and Messenger, Muhammad, his family, and Companions!

Islam as Words, Deeds, and Belief -48

Praise be to Allah Alone and peace and blessings be upon the Seal of all prophets; our Prophet and !Imam, Muhammad, upon his household and Companions

In issue no. 1590, dated

(Part No. 27; Page No. 451)

December 17, 1983 A.C., of Al-Nadwa Journal, the editor published an article entitled, "These Islamic Pages". In this article, he stated that "almost all journals here and in most of the Islamic countries persist in devoting some of its pages or columns to discussions on Islam every now and then. Well, why (is that)? Is not it true that the people are Muslims who testify that there is no god but Allah and that Muhammad is His Messenger, even if in word? Do they not heartily believe that they are Muslims or carry birth certificates that indicate that they are Muslims! (Surely, the answer is yes) even, the constitutions of almost all their countries state that their religion is Islam. Why then do they talk so much about Islam, and what is the objective of these journals or these pages? Do they call for Prayers? Masha' Allah, the mosques are full of praying persons who know well how to straighten the .'lines and who reply to the Imam 'our lines are straightened

Is it a call, for example, for Hajj? Indeed, most of the Muslims hasten to perform Hajj, and Allah is more aware of intentions. Is it a call for Zakah? Indeed, many of them pay Zakah, voluntarily or involuntarily. Indeed, Islam, about which people talk so much, implies all these pillars. Yet, it implies them as rules upon which is based a whole system of life; life with all that is in it of activities and with all that it includes of values and visions which clarify that Islam in essence is

(Part No. 27; Page No. 452)

a life system that is built on a special conception of life with all the avlues it contains. On the basis of this sound conception, all the systems of government, economy, education, morality, as well as international relations between a Muslim country and the rest of the world are established. Moreover, Da`wah to Islam must adhere to this conception alone, and - In shaa' Allah - we will try to make this page conform to such conception. Here, we invite the readers, when they write to us, to take this conception into consideration and through this view". All these are the words of the editor which .were published in Al-Nadwa Journal

Seeking guidance from Allah, I start my answer saying that it is the oddest thing that a well-known writer in Um Al-Qura (Mother of Towns: Makkah) - the place of revelation and of the rising of the sun of the Message (Islam) - daringly sets out to publish in a famous journal an article which - in content invites people to turn away from their religion. It invites them not to propagate its advantages, call - for it or even warn against opposing it. He disapprovingly wonders, "are not all the people Muslims ... ".and so on

He also calls people to be content with sheer verbal expression of their religion, and - worse than that - even to be merely content with Islamic names, such as Muhammad, `Abdullah, `Abdul-Rahman, and the likes, and with a birth certificate and inner beliefs. He even calls for less than that, namely affiliation with a country which claims that its constitution is Islam. Glorified be Allah! How can

this man stoop to such an abyss of ignorance and

go to the extreme by disregarding Islam through his article, even though he is aware of the activity of preachers in calling for their false religions and of the activity of callers for destructive ideologies, such as Baathism, socialism and communism, and how they devote their efforts to endorse and bring out what they allege to be its advantages. They even spend huge amounts of money in support of .such paths that lead its followers to Hell

O editor! Are you so absentminded to write such a heinous article about the religion of Islam, which is the best of religions and the dearest to Allah? It is a religion and a state, worship and Jihad, a sword and a Mus-haf (a copy of the Qur'an), and a culture and a (form of) government. Besides, it implies validity of the affairs of worldly life and of the Hereafter, and it also implies happiness for the individual as well as for the community, both in the present life and in the Hereafter. Is the religion that has these elements as some of its characteristics and advantages unworthy of being called for and its advantages being propagated through famous journals, magazines and periodicals, on pulpits and in all festivities and meetings? Is it not worthy of having us consecrate efforts and moneys to call for it and urge people to embrace it, take it as a judge, uprightly adhere to it, and believe religions and ideologies other than it to be false? Has not the Glorious Qur'an, which is greatest of all Scriptures and the noblest of all constitutions, commanded calling for Islam and propagating its advantages, restricted prosperity to those who call for it, and judged that its people are the best of peoples ever raised up for mankind due to their belief in it and calling for it? Yet, if you (the editor) ,forget that

then remember Allah's (Glorified and Exalted be He) Saying: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge).﴿ In this noble verse, Allah (Exalted be He) reveals that the true and perfect followers of the Prophet (peace be upon him) are those who call to his way with deep insight. This way is Islam and you denied that its people call for it. Allah (Glorified and Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and) argue with them in a way that is better.﴿ In this verse, Allah (Glorified and Exalted be He) commands His Prophet (peace be upon him) to call for Islam and to argue for it in a way that is better. You, as well as other readers, know that every religion and every ideology ends in being abandoned, propagation of it is relinquished and its advantages cease to be propagated. Rather, it is totally discarded and forgotten, and eventually vanishes into thin air. If this were to mean anything, it would be to indicate its people's turning away from it and lack of interest in it. Thus, how dare you ignore any sense of honor and of Arabism and write such an article that embodies a call to abandon Islam, turn away from it and cease to mention it in circulating journals. Then, what would be the value of a religion that is treated in this way! Glorified be Allah! How great is Islam! Indeed, Allah is Greater and .more Exalted than to have a religion with such a value as that mentioned by you

Allah (Glorified and Exalted be He) says: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained)

and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴿ And: ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿ He) Exalted be He) also says: ﴾And who is better in speech than he who [says: "My Lord is Allâh) believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's) Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims﴿") Contemplate, editor and the readers, these verses and see how the Lord (Glorified and Exalted be He) decreed success for callers to Allah and destined them to be the best of peoples and that none be better than them in speech. However, the writer of the article warns against their approach, criticizes their way and disapprovingly wonders at them. Thus, let us ponder whether Allah (Glorified and Exalted be He) is pleased with the Muslims for merely carrying Islamic names or belonging to an Islamic country or did He demand belief and action, which entail success, prosperity and happiness in worldly life and in the Hereafter, from the Muslims. Indeed, the matter is crystal clear; it is as clear as broad daylight. However, it is as Allah (Glorified and Exalted be He) says: ﴾Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.﴿

Had it not been for the fear that some ignorant people may be deceived by the article and its author, we would not have been entitled to refute his claims, since the falsity of his claims is manifest to all who come upon it of the common Muslims, not to mention those who are cultured among them. We ask Allah to guide the author and to direct us and him to sincere repentance! It is worth noting that he claimed at the end of the article, after he mentioned Prayer, Zakah and Hajj, that, "Verily, Islam embodies all these pillars. Yet, it implies them as rules upon which is based a whole system of life; life with all that is in it of activities and with all that it includes of values and visions which clarify that Islam in essence is a life system that is built on a special conception of life with all the values it contains. On the basis of this sound conception are all the systems of government, economy, education, morality, and so on."

A: We say to this author that if Islam is a religion that embodies these bases and that it is fit to regulate all aspects of life, then how could you deny his people calling for it and propagating its advantages, and claim that people are Muslims, even if by their name only. If the mere name is sufficient for (a person to be) a Muslim, then these objectives and bases referred to above would not be fulfilled. This is an odd claim and strange paradox, or a matter of confusion and deception.

Why did you not mention that it is a religion on which the uprightness of our affairs in the worldly life and in the Hereafter, and which pleases its followers in this life and in the Hereafter? Why did you restrict it to this life only? Do you think that this religion came only to redress (the affairs of) the worldly life without having a connection with the Hereafter? Surely, the case is so clear that it needs no further detail. Besides, those with the minimum knowledge about Islam know that it is a viable system that encompasses everything that brings about happiness for humanity in this life and in the Hereafter. However, deficiency befalls some people due to their lack of knowledge about it or to their failure to apply its rulings. Undoubtedly, past and recent realities testify to this fact and make it clear for whoever contemplates the conditions of the Muslims during the early era of Islam and after. So, beware of Allah (Exalted be He), writer, call yourself to account, turn to your Lord in repentance, and go back on your mistakes, since returning to the right is a virtue; rather, an inevitable obligation. Returning to the right is also better for you both in the present life and in the Hereafter than to persist in falsehood. I ask Allah to direct me, you and the rest of the Muslims to that which pleases

Him, and to guide us to His Way. He is indeed the Greatest of all those asked and the help of Him Alone is to be asked for. There is no power nor might but with Allah Alone. Allah Alone is Sufficient for us, and He is the Best Disposer of affairs (for us). May the peace and blessings of Allah be upon !His Servant and Messenger, Muhammad, upon his household and upon his Companions

(Part No. 27; Page No. 458)

49- Repudiating those who contradict Shari`ah and warning against following them

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah!

I read the article published in "Al-Siyasah newspaper in its issue no. 668 dated 19/8/1404 A.H., written by a certain writer. He (may Allah guide him) quotes me saying some words about shaving the beard which I have not said. He claims that I said, "Any Fatwa (legal opinion issued by a qualified Muslim scholar) issued by me must be sealed with my seal and signed by the Ministry of Awqaf (Endowments)." This is clearly a lie, for I have never stipulated having the signature of the Ministry of Awqaf on any of my Fatwas. The writer goes on to talk about shaving the beard and other matters, and claims that the Hadith where the Prophet (peace be upon him) said: (Act against the Mushriks (those who associate others with Allah in His Divinity or worship); trim closely the moustache and let the beard grow) means that men nowadays should shave their beards, because the Magians, Jews, Sikh and others grow their beards these days. He then says, "Accordingly, we should be different from

(Part No. 27; Page No. 459)

those sects by shaving our beards."

He adds that "Al-Azhar scholars have applied this Hadith which asks the Muslims to be different from the Mushriks and others by shaving their own beards." There is no doubt that this writer has exceeded all the proper limits and has behaved improperly regarding the Sunnah (whatever is reported from the Prophet). The Prophet's (peace be upon him) command is clear and must be obeyed, and anyone who opposes it will have a bad end. Allah (Exalted be He) says: (And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) The Prophet's (peace be upon him) command to let the beard grow is clear and it should be obeyed at all times until the Day of Resurrection, whether Mushriks (ones who associates others with Allah in His Divinity or worship) shave or grow their beards. Mushriks agreeing with Muslims in one of the teachings of Shari`ah (Islamic law) such as growing the beard does not mean that Muslims should disobey their Shari`ah. It is better for non-Muslims to enter Islam, and we - Muslims - are commanded to invite them to Islam. However, if they join Islam, we are not required to abandon Islam just to be different from them. Rather, we should invite them to enter Islam, and we should not imitate them in matters that contradict Shari`ah. This is a well-known fact to all scholars.

It is impertinent to interpret the Hadith as obligating shaving the beard just because some Mushriks let their beards grow. This is an impudent attempt from the writer

(Part No. 27; Page No. 460)

to spread evil and promote it. It is also not accurate, because not all Mushriks let their beards grow.

Even if we assume that all Mushriks have done so, it is not permissible for Muslims to disobey the Prophet's (peace be upon him) command by shaving their beards to be different from the Mushriks. Anyone who has the slightest idea about Shari`ah and has insight would not say that and bring about numerous evils as a result.

As for the writer's claim that Al-Azhar scholars have shaved their beards to be different from Mushriks who grow theirs, it is groundless. If any Muslim contradicts the Shari`ah, this cannot be taken as evidence to oppose it. Rather, it is our duty to condemn anyone who contradicts Shari'ah and warn against following them, not take these practices as evidence to contradict Shari`ah. Furthermore, many scholars have committed acts that oppose Shari`ah in some aspects either due to their ignorance of the evidence or for other reasons. Anyhow, their behavior should not be taken as evidence on the permissibility of contradicting the established laws of Shari`ah. Rather, they should be excused on the grounds that Shari`ah has not reached them; it has reached them but was not proven; or any other excuse. This matter was discussed in detail by the Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) in his book "Raf` Al-Malam 'An Al-A'immah Al-A`lam". In this book, he stated and explained in detail all the excuses of scholars who do acts that contradict Shari`ah. You can refer to this book,

for it is very useful for any seeker of Al-Haqq (the Truth).

I would like to advise the writer, Hamad, to observe Taqwa (fearing Allah as He should be feared) and warn him against criticizing and thinking ill of Muslims who let their beards grow. Moreover, I advise him to think well of all his Muslim brothers who are keen on applying Shari`ah and following the Sunnah of the Prophet (peace be upon him) in all his sayings and deeds, and to excuse them for any negligence. Allah (Glorified and Exalted be He) says in Surah Al-Hujurat: ﴾O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).﴿ Allah's (Exalted be He) Saying, ﴾Nor defame one another﴿ means criticizing each other by mentioning each other's faults. Then Allah (Glorified be He) says: ﴾O you who believe! Avoid much suspicion; indeed some suspicions are sins.﴿ Allah (Glorified be He) orders Muslims to avoid much suspicion since some of it is sinning. This refers to suspicion without evidence or proof from Shari`ah.

It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Beware of suspicion, as suspicion is the falsest

speech.﴿ This does not mean we will not advise scholars or Du`ah (callers to Islam) who have erred in an act in their Da`wah (calling to Islam) or in their life. On the contrary, they should be guided to Al-Haqq in a good manner without any criticism, suspicion or mockery, which drives people away from Al-Haqq instead of attracting them towards it. Allah (Glorified and Exalted be He) says to His Messengers, Musa (Moses) and Harun (Aaron) upon sending them to the most tyrant Kafir (disbeliever) at his time: ﴾"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴿ In addition, when Allah (Exalted be He) talks about the Prophet (peace be upon him), He mentions his leniency, wisdom, kindness and gentleness in Daw`ah. Allah (Glorified be He) says: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted,

they would have broken away from about you) Allah (Glorified be He) orders the Prophet (peace be upon him) to invite people to Islam with wisdom and fair preaching. He (Glorified and Exalted be He) says: (Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.) This command is not only addressed to the Prophet (peace be upon him); it is also

addressed to all Muslim scholars and Du`ah, as Allah's (Exalted be He) Commands to the Prophet (peace be upon him) are general to the whole Ummah (nation based on one creed), unless there is evidence specifying otherwise. Allah (Glorified be He) says: (Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow) He (Glorified and Exalted be He) also says: (So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful.) He (Glorified be He) also says: (And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.) It was authentically reported from the Messenger of Allah (peace be upon him) that he said: (Anyone who is deprived of kindness is, in fact, deprived of all goodness.)

He (peace be upon him) also said: (Whenever kindness is there in anything, it adds to its beauty; and whenever it is withdrawn from anything, it makes it defective.) He (peace be upon him) also said: (Allah grants for kindness that which He does not grant for

severity.) There are many other Hadiths informing us that it is the duty of Du`ah and those who advise Allah's Servants to choose the most suitable and effective methods and sentences without any violence or repulsion. They should use words that are most likely to convince a sinner to return to Al-Haqq and accept it, while renouncing their sin or evil deed. In addition, Du`ah are advised not to adopt harsh methods that drive people away from Al-Haqq and make them reject it.

I ask Allah to guide us and all the Muslims to understanding His Religion, steadfastness on it and calling others to it. I seek refuge with Allah from the evils within ourselves, from our evil deeds and from attributing words to Allah and His Messenger (peace be upon him) ignorantly, for He alone is Capable of that! May Allah's peace and blessings be upon our Prophet Muhammad, his family, Companions and those who followed his guidance until the Day of Judgment!

(Part No. 27; Page No. 465)

Avoiding Enemy Conspiracies

Praise be to Allah, Alone, and peace and blessings be upon His Messenger and Slave Muhammad, his family, his Companions, and those who follow him until the Day of Resurrection! To proceed:

I read the open letter which some Muslim women in Switzerland sent to the Grand Imam of Al-Azhar and the Minister of Information in Egypt. The letter is published by the Egyptian Magazine, Al-Da`wah, issue no. 47 of Jumada Al-Awwal, 1400 A.H. They mentioned that the West started to talk and be interested in Islam. However, the mass media made use of this situation to defame and present a false image of Islam. They gave an example of the film which the Swiss Television displayed about Islam and Muslims in Egypt. The film contains non-Islamic scenes as it showed the practices and the celebrations held at the graves, celebrating the birthday of Al-Badawy in addition to many other Bid`ah (innovation in religion). The Muslim women stated in their letter:

(Part No. 27; Page No. 466)

The thing that caused the most pain to all the Muslims of different nationalities is the appearance of a Muslim girl called Nihal Rizq. She was the guest as she represents the model of a civilized women. The anchorman said that the Laws which were revealed centuries ago cannot be applied now. Here are two scenes from the film. First, the young lady while wearing a swim suit in the pool at Al-Jazirah Club in front of men. The second scene is while she is wearing Hijab (veil) and offering Salah Prayer) at her house. She says that she offers Salah, observes Sawm (Fast), and one day she will) perform Hajj. The last scene is while she was dancing with her boyfriend in a disco and saying that she is allowed to stay out until one o'clock in the morning. The Muslim women stated in their letter that a team from Swiss Television shot this film during their announced trip to Cairo. They also interviewed the Grand Imam of Al-Azhar, the Egyptian Mufty (Islamic scholar qualified to issue legal opinions), and Shaykh Al-Sutuhy so that the viewers would think that these Islamic figures agree to what came in the film. Finally, they inquire about the responsible for such mockery and who presented her as an example for a Muslim girl in Egypt. Did not the officials in Egypt find another role model to present Islam and the Muslim women

(Part No. 27; Page No. 467)

to the Europeans except this girl?

I would like to thank my Muslim sisters in Switzerland for their concern. I ask Allah to keep you firm. I would like to inform them that the film which was prepared by Swiss Television is a part of the continuous war between the Muslims and the non-Muslims which Allah (Exalted be He) mentions in His Noble Qur'an: ﴾And they will never cease fighting you until they turn you back from your religion Islâmic Monotheism) if they can.﴿ And: ﴾Never will the Jews nor the Christians be pleased with you) till you follow their religion.﴿ The Christian Swiss Television (O Muhammad صلى الله عليه وسلم) wants to hinder people from the religion of Allah (Exalted be He), prevent them from accepting Islam

or listening to the Du`ah (callers to Islam). However, they are the losers by Allah's Will. Allah Exalted be He) says: ﴾They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân,) with their mouths. But Allâh will bring His Light to (صلى الله عليه وسلم and the Prophet Muhammad perfection even though the disbelievers hate (it).﴿ No wonder that the enemies of Islam are very bold when attacking Islam, falsifying the truth, and misguiding people for this is their nature in fighting .Muslims and their attempt to prevent people from embracing Islam

(Part No. 27; Page No. 468)

However, the way the Muslims and their rulers receive and smooth everything over helping the enemies of Islam achieve their goal and fulfill their aims. Officials in Cairo such as the Grand Imam of Al-Azhar, the Mufty, and others might have thought that those people would present the true picture of Islam and they would show the interviews held with them only. I advise officials in general especially the powerful and decision-makers such as presidents, kings, and scholars to beware of dealing with the enemies of Islam who sneak into Muslim lines in the name of the press, Orientalism, and so on. They should be cautious of their conspiracies and plots. They should not facilitate or help them to accomplish their mission in Islamic countries. Sometimes, we see the Christians as well as others record the old and ugly places in Islamic countries with their cameras. They spread these films with a commentary in their countries claiming that this is the condition of Muslims and that .Islam turns those who embrace it to such a condition

Therefore, officials should not respond to their demands except after examining them carefully, ,knowing their dimensions and results

(Part No. 27; Page No. 469)

and making sure that it will not harm Islam and Muslims. I ask Allah (Glorified be He) to guide Muslims, their rulers, and the powerful and decision-makers among them to be callers to Allah Exalted be He) and the protectors of His Religion with deep insight. I ask Him to make His Word) superior, disappoint His enemies, and invalidate their schemes. He is All-Hearing and Responsive, !and may peace be upon our Prophet Muhammad, his family, and Companions

Refuting and criticizing what has been published in "Al-Musawwir" magazine

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family, Companions, !and whoever followed his guidance

To proceed: "Al-Musawwir" magazine has published in its issue no. 2166 dated 15 April 1966 A.C., :on page 15 what reads

There is news from Saudi Arabia declaring that the Vice President of the Islamic University there published an article two months ago in all newspapers in which he deemed lawful to kill anyone who says that: 1) The Earth is round. 2) It orbits the Sun and not the opposite. To announce such an ,opinion in 1966, seems bizarre

(Part No. 27; Page No. 470)

especially that this is the space age. The man who holds that opinion has only one merit counted for him; that this opinion seems to be reasonable in the light of the thoughts and opinions spreading in the Kingdom of Saudi Arabia nowadays. The rulers of Saudi Arabia have no concern except for imported ideologies and notions. They only call for Islamic Alliance on the claim of guarding Muslims against the danger of the extrinsic ideas, while, for sure, they intend Socialism. They do not bother themselves to propound the concept of Socialism or Social Equity; rather, they adamantly refuse it on .(the grounds of being imported... and so on. (End quote

In reply to this; I say that this is a serious vilification; for the article stated by the author was published and read by everyone in every local newspaper in Ramadan 1385 A.H., and there were no single mention in the issue of the Earth's roundness or that it is lawful to kill whoever holds this opinion. Furthermore, what I have transmitted from the opinions of the knowledgeable Ibn Al-Qayyim may Allah be merciful to him) includes proof that the earth is round. Thus, how on earth could) Ahmad Baha' Al-Din or those who have transmitted this news to him propagate such falsehood and attribute it to an article that was published and read by people everywhere. (May Allah be Glorified), I wonder how bold is that slanderer! However, there is no wonder that such a lie is being woven by an advocate of apostasy and destructive ideologies. Allah (Glorified and Exalted be He) says: ﴿It is only those who believe not in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allâh, ﴾.who fabricate falsehood, and it is they who are liars

(Part No. 27; Page No. 471)

It is also authentically reported that the Messenger of Allah (peace be upon him) said: ﴿Three are the signs of a hypocrite: when they speak they tell lies, when they promise, they do not fulfill, and when they are entrusted they betray﴾ I only deemed it lawful to kill whoever claims that the Sun is static, and refuses to repent of this after being ordered to. This is because denying the circulation of the Sun includes disavowal to Allah (Glorified be He), His Great Book and His Honorable Messenger. It is well-established in the Din (religion of Islam) by way of decisive evidence and Ijma` (consensus) of scholars that whoever refutes Allah (Exalted be He), His Messenger (peace be upon him) or His Book is Kafir (disbeliever) and their blood and money become violable, except if they repent (of this),

.otherwise they must be killed. Thanks to Allah that this issue is not debatable among scholars

As regards the author's saying: "To announce such an opinion in 1966, seems bizarre, especially that this is the space age." I say that undoubtedly, spreading Al-Haqq (the Truth) in this age and calling people to it has become bizarre at a time when Islam is suffering from desolation; callers to the Haqq are diminishing while callers to falsity are abounding. But, this goes in line with what our Messenger Muhammad (peace be upon him) told us in the Sahih (authentic) Hadith: (Islam began in ,desolation and will return as it began

(Part No. 27; Page No. 472)

in desolation, so blessed are those who are desolate.) And in another narration: (It was said: "O Messenger of Allah! Who are desolate? He replied: Those who perform righteous deeds when others make mischief.) In a third narration, he also said: (Those who mend what others have ruined of my Sunnah (supererogatory act of worship following the example of the Prophet) Accordingly, it becomes clear to men of understanding from this honorable Hadith that calling to Al-Haqq and refuting falsehood that is woven by people at the time of the desolation of Islam is the core of mend" which the Prophet (peace be upon him) encouraged and praised those who undertook this" task. It is also apparent in this great Hadith, that people of Haqq must exert great efforts therein to clarify the rulings of Islam, call to it, spread virtue and prohibit vice. They should set themselves aright to be of those who abide by righteousness when people are depraved, and fix them when they !pervert. Allah (Glorified be He) is the One Who grants success

The author pointed out in his last words about censuring those who oppose imported ideologies and ,notions

(Part No. 27; Page No. 473)

and he hinted at the rulers of the Kingdom of Saudi Arabia and accused them of fighting imported ideologies and notions such as Socialism. In addition, he claimed that they only call for Islamic Alliances under the pretense of protecting Muslims from the danger of such imported ideas, and so on. In response to this, I say: Since such imported ideologies and notions include Haqq and Falsehood at the same time, it is not permissible for Muslims to accept them blindly or totally reject them. Rather, this matter should be elaborated in a way that what benefits Muslims and complies with Allah's Shari`ah (Islamic law) which should be accepted and utilized. Islam is the Perfect religion of Allah that calls to what is good and upright. On the other hand, it prohibits whatever harms Muslims and spoils their community. Also, this religion has ordained its followers to abide by that which benefits them, seek Allah's Help in that, prepare themselves against their enemies with as much power as they can, beware of them, and cooperate in righteousness and Taqwa (fearing Allah as He should be feared). Moreover, they should hold fast together to the Rope of Allah (i.e. this Qur'an), and being not divided among themselves. Along with this, Allah (Glorified be He) has warned them against following the evil desires of their enemies clarifying that such enemies can avail them nothing against Him. It is an eminent truth that wholesome concepts and ideologies have been originally brought forth by Islam, they are not imported from them; rather, it is Islam that has precedence over them in that, even if this is not known by its followers. All that such enemies do is obtain these ideologies that are consistent with the Shari`ah, spreading them among people and .giving them a false impression that they were the originators and callers

(Part No. 27; Page No. 474)

However, it is a fact that Islam has the hand over them since it has guided them (i.e., the enemies of Islam) to its origins and fruits. Nevertheless, they attributed it to themselves and denied ascribing the

right to its legal owners, either by dint of ignorance or grudge. When the Saudi government combats Socialism or other destructive ideologies, it does not do so because they are imported, but because they are atheist systems that disagree with the Shari`ah, reject the Divine Codes, oppose Allah Glorified be He) and deny His Existence! Aside from this, it prohibits what He has enjoined as lawful) and permits what He has prescribed as forbidden. Even if some of those ideologists cover themselves for certain reasons, the matter is still clear in their books which reveal their call, through their leader Marx) the atheist Jew who declared it openly and invited to it, but the fact is that he is just as Allah) Glorified and Exalted be He) says: ﴿Verily, it is not the eyes that grow blind, but it is the hearts which) are in the breasts that grow blind.﴾ In addition, the Saudi government has imported many other useful things and did not fight them when they were found to be useful. Regarding the writer's claim that the rulers of Saudi Arabia have only called for Islamic Alliance under the pretense of fending off the danger of imported ideas can be refuted by clarifying that they have not called for an Islamic ,Alliance; rather, Islamic solidarity

cooperation and support which Allah (Exalted be He) and His Messenger (peace be upon him) ordained us to pledge. Again, Allah (Exalted be He) has commanded Muslims to hold onto Allah's Rope and not be scattered and to help one another in virtue and Taqwa and to stand together as a solid structure against their enemies. They should also fight any idea or conviction that contradicts the religion. This, however, cannot be considered an alliance, as it is something more supreme, for it is a sanctified duty and a foreordained obligation on Muslim Kings, leaders, and scholars; all of them. They must abide by Allah's Religion, protect it and call to it, and be joined together in confronting their enemies and thwarting their plots and conspiracies in accordance to Allah's (Glorified and Exalted be He) Saying: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh﴾ And: ﴿Truly! This, your Ummah [Shari'ah or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]﴾ In addition to His (Glorified and Exalted be He) Saying: ﴿And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves﴾ The Prophet (peace be upon him) also said: ﴿Allah is pleased with three things you do: that you worship Him and do not associate anything with Him, that you hold fast to the rope of Allah, and be not scattered, and that you give advice to the one

to whom Allah gives command over you.﴾ Related by Imam Malik in "Al-Muwwatta'" and Imam Ahmad in his Musnad with a Sahih (authentic) Isnad (chain of narrators). It was also related by Imam Muslim in his Sahih book of Hadith without the Prophet's saying (peace be upon him): ﴿and that you give advice to the one to whom Allah gives command over you﴾ .

He (peace be upon him) also said: ﴿A Mu'min (believer) to another Mu'min is like a building, parts of which support other parts. And he (peace be upon him) intertwined his fingers.﴾ Agreed upon by Al-Bukhari and Muslim. There is also his saying (peace be upon him): ﴿The likeness of Mu'minin believers) in their mutual love, mercy and compassion is that of one body: when any part complains) is in pain), the whole body responds to it with wakefulness and fever.﴾ Agreed upon by Al-Bukhari) .and Muslim. There are many Ayahs and Hadith mentioned to that effect

When His Majesty, King Faysal the Sovereign of the Kingdom of Saudi Arabia (may Allah grant him

success) called for Islamic solidarity and the unification of Muslims in the face of the besetting danger, he was fulfilling a great duty and a respectable praiseworthy action. All Muslim leaders, scholars and persons of distinction should support him in that and join their efforts with his to make the Word of Allah prevalent, grant victory to His Religion, rule according to His Shari`ah as well as purifying the `Aqidah (creed) of people from destructive ideologies, deviant notions and false .conventions

All of them must exert efforts and render their forces ready to this imminent danger. Furthermore, they ought to be fully equipped, have significant political, economic and industrial weight among the international community, as well as master the elements that empower them and enable them to withstand the danger in keeping with the instructions of their religion and the guidance of their Noble Qur'an. Allah (Glorified and Exalted be He) says: ﴾O you who believe! Take your precaution﴿ He Glorified be He) also says: ﴾And make ready against them all you can of power﴿ Furthermore, the) prophet (peace be upon him) said: ﴾Verily, strength is in archery. Verily, strength is in archery﴿ The Prophet (peace be upon him) also said: ﴾A strong Mu'min is better and is more beloved to Allah than a weak Mu'min, yet, both are good. Persist in doing that which benefits you, seek the Support of .Allah and do not feel helpless...﴿ Related by Muslim in his Sahih

I ask Allah (Glorified and Exalted be He) to grant all Muslim kings, presidents, leaders, scholars and others success in maneuvering this Ummah (nation based on one creed) towards rightness, safety ,and happiness in this worldly life and in the Hereafter! I also implore Him to gather them to guidance

give them a good understanding of His Religion, and fortify everyone against the evils of their souls, their misdeeds and the plots of their enemies. He is All-Able to do anything! May peace be upon !Allah's Servant and Messenger, our Prophet Muhammad, his family, and Companions

An article review

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, his family and !Companions

I read the treatise published by Iqra' Magazine in its issue no. 604, dated 22/5/1407 A.H., on the conversation held between Aristotle and an Aristotelian. It states: "Nature is liable to err, while the human corrects these errors." This statement is regarded as a great evil and explicit disbelief. It is well-known that many philosophers do not believe in Allah (Exalted be He) Who disposes the affairs and is the Creator. He, Who is absolutely Perfect, is Wise in doing and abstaining from doing things. He (Glorified and Exalted be He) is infallible in deeds and sayings. Since they do not believe in the Creator who

(Part No. 27; Page No. 479)

has perfect Names and Attributes, they ascribe the phenomena to nature out of their deviance and ignorance of what the messengers brought. It is incumbent upon us not to be deceived by their views on the deities and Divine Laws. Undoubtedly, the diseases, phenomena, distortion of creation and other things occur according to Allah's Will, profound Wisdom and irrefutable proof, even if the created beings are not aware of them. Allah (Glorified and Exalted be He) says: ﴾Certainly your Lord is All-Wise, All-Knowing.﴿ And, ﴾And Allâh is Ever All-Knower, All-Wise.﴿ He (Glorified and Exalted be He) also says: ﴾He cannot be questioned as to what He does, while they will be questioned﴿ This is because Allah (Exalted be He) has perfect wisdom and knowledge, Blessed and Glorified is His Name! He is greatly Exalted over the sayings of the unjust, ignorant disbelievers. I found it is imperative to give a warning against this statement. May Allah grant us success! He is Sufficient for us, and He is the Best Disposer of affairs (for us)! May peace and blessings be upon His Servant and Messenger !Muhammad, his family and Companions

(Part No. 27; Page No. 480)

Danger of denying the Sunnah by words and deeds

This letter is from `Abdul-`Aziz ibn `Abdullah ibn Baz to Chairman of European Islamic Council, may !Allah protect you

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon (!you

An American-Egyptian citizen living in Tucson, Arizona, called Rashad Khalifa who is in charge of a Masjid (Mosque), antagonizes Islam, denies the Sunnah, and disparages the Messenger of Allah peace be upon him). There has been many reports against him. The following is a summary of them) :

This man lives in Tucson, Arizona, United States of America. He holds a PhD in agricultural -1 engineering and thereby is not eligible to perform the duty of calling to Allah (Exalted be He) in the correct manner. He managed to misguide new Muslims to believe in his opinions which he propagates pretentiously and falsely in the name of Islam which he antagonizes by his denial of the Sunnah. He also

(Part No. 27; Page No. 481)

cooperates with those who equally deny the Prophet's Sunnah by words or deeds such as Muhammad `Aly of Lahore. His claim that he discovered the Inimitability of the Qur'an has raised a .scientific controversy

During his visit to Libya in 1399 A.H., he was interviewed by radio. Many people listened to his -2 opinions concerning the purified Sunnah. When a university professor asked him, before getting on the plane, about his opinion on the Prophet's (peace be upon him) Hadiths, he said quickly due to the lack of time: "They are satanic innovations". Also, related to his sayings which expose his denial of :the Sunnah and allegorically interpreting the Qur'an on a whimsical basis is the following

He denies the stoning of male and female adulterers whether they were Muhsan (someone in a -1 state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or .previous marriage) or not on the basis that this was not revealed in the Qur'an

His continuous and extreme indecency as citing the Hadith, "Do not take down anything from me -2 .except the Qur'an" to be evidence for the impermissibility of writing down the Hadiths

He bases his claim that there is no need for the Sunnah or the Prophet's explanation of the Qur'an -3 by quoting

(Part No. 27; Page No. 482)

Allah's (Exalted be He) Saying: ﴾We have neglected nothing in the Book﴿ And: ﴾ and your Lord is ﴿never forgetful

He claims that adhering to the Sunnah, writing down and collecting the Hadiths that took place in -4

.the second and third centuries A.H. was behind the downfall of the Islamic State

He questions the truthfulness of the incident of Al- Mi`raj (Ascension to Heaven) and that the -5 Messenger (peace be upon him) was not the first to teach Muslims the manner by which they offer their Salah (Prayer), as the Arabs knew this way of performing Salah since their ancestor Ibrahim .(Abraham] (peace be upon him]

He has certain interpretations regarding the writing of Al-Huruf Al-Muqatta`ah (unattached letters) mentioned at the beginning of Surahs (chapters) as he claims that the way they are written is not true. According to his opinion, these letters such as, "Alif Lam Mim" which are combined as one word in the `Uthmany calligraphy, should be separately written, i.e. "Alif-Lam-Mim". Likewise, Allah's Saying, "Nûn" should be written with the three letters of which it is composed. To the end of other delusive and deviant opinions which disperse the unity of Muslims in addition to bearing clear .(opposition to Allah (Exalted be He) and His Messenger (peace be upon him

Therefore, I considered it necessary to make things clear regarding the claims of this man, and expose his reality before the Muslims so that they would be aware of his fallacies. Also, I want to fulfill the pledge, escape blame, and guide the Muslim Ummah. I hope you will send this letter to the concerned parties. May Allah help us to do goodness, follow the Sunnah and the Qur'an, be among !those who call for Allah with knowledge, for He is the Most Generous

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon (!you

Using satellite dishes is a big Munkar

From `Abdul-`Aziz ibn `Abdullah ibn Baz to whoever reads it amongst Muslims. May Allah guide me and all Muslims to all that pleases Him and protect me and them against all that leads to His wrath .and punishment, Amen

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon :you!). To commence

It is well known that the so called satellite dish

(Part No. 27; Page No. 484)

has spread nowadays amongst Muslims. It broadcasts the world's different sorts of Fitnah temptations), corruption, false creeds, and calls to Kufr (disbelief) and atheism. Moreover, the) satellite dish receives images of women, scenes of alcohol drinking and perverted gatherings, as well as all other evils of foreign countries. Since I came to know for sure that many people in our country have already started to use the satellite dish and that its equipment are sold and made here, it is incumbent on me to warn against its dangers. I thus state that it is Wajib (obligatory) to resist the use of satellite dish, to beware of it, and to ban its use in homes and all other places. It is also imperative to ban its selling, buying, and manufacturing as all this leads to serious harms, huge corruption, helping one another in sin and transgression, and spreading Kufr and immorality amongst .Muslims and calling to these vices by word and action

Consequently, every male and female Muslim has to beware of the bad effects of the satellite dish and enjoin abandoning it so as to act upon Allah's saying, ﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment﴾ and ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴾ Allah (Glorified and Exalted be He) also says, ﴿By Al-'Asr (the time).﴾ ﴿Verily, man is in loss﴾ ﴿Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may ﴾.(encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd

(Part No. 27; Page No. 485)

Besides, the Prophet (peace be upon him) said, ﴿Whoever, amongst you, sees something abominable, he has to rectify it with their hand; and if they have not strength enough to do it, then they should do it with their tongue; and if they have not strength enough to do it, (even) then they should (abhor it) from their heart, and that is the least of Faith﴾ He also said, ﴿"Din (religion) is based on advising one another." Upon this we said, "For whom?" He replied, "For Allah, His Book, His

Messenger and for Muslims' leaders and public.") He (peace be upon him) further said, (None of you will believe until they love for their brother (or sister) what they love for themselves.) In addition, it is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) who said, (I gave the pledge of allegiance to the Prophet (peace be upon him) to offer Salahs (Prayers) perfectly, to pay the Zakah (obligatory charity), and to give sincere advice to every Muslim.)

It is worth mentioning that there are many Ayahs (Qur'anic verses) and Hadith to the same effect i.e., implying that it is Wajib on Muslims to exchange advice, recommend one another to the truth, and help one another in goodness. All Muslim governments and people have thus to act upon such Ayahs and Hadith. They have to exchange advice, recommend one another to the truth, recommend one another to patience, and beware of

all types of corruption and warn people against them aiming at being rewarded by Allah, complying to His Commands, and bewaring His wrath and punishment.

I ask Allah to guide me and all Muslims to all that pleases Him, to set right all our hearts and deeds, to help our authorities to ban this evil, eradicate it, and protect Muslims against it. May Allah help our authorities do all that leads to the well being of Muslims and their countries, set right their retinue, and help them to support the truth. May Allah guide Muslim authorities all over the world to all that pleases Him. May He help them support the truth, and guide them to apply the rulings of Shari`ah (Islamic law), abide by them, and beware of all that opposes them. May Allah set right the conditions of all Muslims, grant them the sound understanding of Din, keep them firm on this, and enable them to beware of all that opposes it. Verily, Allah is the One Who controls all the affairs and Who is able to do whatever He wills. As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

Denouncing the socialist regime in Iraq

His Highness President of the republic, may Allah guide you to the truth: The Islamic University in Al-Madinah Al-Munawwarah denounces the socialist resolutions that were recently adopted by the Iraqi government. In fact, we agree totally in this regard with what has been declared by scholars of Iraq

(Part No. 27; Page No. 487)

and other scholars expressing their disapproval of such a socialist system. The Islamic University asserts that a socialist regime is a Kufry (encouraging disbelief) one that opposes and contradicts Islam. Consequently, we advise the government of Iraq to apply Shari`ah (Islamic law) again for it comprises the most just regime and legislation that has ever existed. Such a regime, if Muslims apply it sincerely, is able to achieve real social justice, solve economic and other problems, and secure the fulfillment of the rights of the poor in the best way.

It is worth mentioning that Islam makes the blood, wealth, and honor of a Muslim unlawful to the other. Islam gives people full freedom to dispose of their wealth in the way they wish as long as it is a Shar`y (Islamic legal) way. Besides, teachings of Islam explicitly clarify that the claim that the socialist regime is based on the spirit of Islam is totally untrue.

Finally, I ask Allah (Glorified be He) to guide us all to His Straight Path!

,How to enjoin Ma`ruf and forbid Munkar

and the wisdom behind it

:Q

How can we enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect)? What is the wisdom behind ?it

(Part No. 27; Page No. 488)

:A

This is an important question, because enjoining Ma`ruf and forbidding Munkar is one of the most important duties in Islam and one of the most important Faridahs (obligatory acts). Doing this by people of knowledge, Iman (Faith) and deep insight is one of the greatest means leading to the benefit of Islamic societies; saving them from the Punishment of Allah (Glorified and Exalted be He) in this world and in the Hereafter; and their integrity on Al-Sirat-ul-Mustaqim (the Straight Path). That is why Allah (Exalted be He) says: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ They are considered the best Ummah (nation based on one creed) ever for mankind because of these good acts. Allah (Glorified and Exalted be He) says: ﴿Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴾ He (Exalted be He) described them as ultimately successful because of these great acts, which are enjoining goodness, commanding Ma`ruf and forbidding Munkar. Thus, Allah (Glorified be He) considered them successful because of their good acts. Success means having all goodness; it is one of the means leading to happiness in this world and in the Hereafter. Allah Glorified be He) also says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters,) friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is ﴾.All-Mighty, All-Wise

(Part No. 27; Page No. 489)

He (Exalted be He) promised them mercy for their good acts, including enjoining Ma`ruf and

forbidding Munkar. This indicates that it is Wajib (obligatory) on all Mu'mins (believers), whether men or women, each according to their capacity, and not particular to a certain group. It is one of the great noble traits of Mu'mins, but it should be done wisely and with knowledge, not with ignorance or violence. A person should enjoin Ma`ruf and forbid evil while having knowledge and deep insight. Ma`ruf is that which Allah (Exalted be He) and His Messenger (peace be upon him) have enjoined; and Munkar is that which Allah (Exalted be He) and His Messenger (peace be upon him) have forbidden.

A person who commands and prohibits, whether a man or a woman, should have deep insight and knowledge; otherwise, they should refrain from doing it. Allah (Exalted be He) says: ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge)﴿ Allah (Glorified and Exalted be He) also says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ Wisdom here means knowledge. Da`wah (calling to Islam) belongs to the same type of enjoining Ma`ruf and forbidding Munkar, because it entails clarification of the truth and showing

(Part No. 27; Page No. 490)

it to the people. A person who enjoins Ma`ruf and forbids Munkar may have power that deters the evil doer and imposes the one who stopped doing an obligatory Ma`ruf to resume doing it. However, Da`wah carries a broader meaning, which is clarifying the truth to the people and telling them about it.

It is Wajib on Du`ah (callers to Islam), those who enjoin Ma`ruf and those who forbid Munkar to have knowledge, so that they do not command anything prohibited in Shari`ah (Islamic law) or forbid anything lawful in Shari`ah. This should also be done using leniency, not violence and harsh words. It should be done using lenient words and a good style according to Allah's (Glorified and Exalted be He) Saying: ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿ He (Glorified and Exalted be He) said to Musa (Moses) and Harun (Aaron) (peace be upon them) when He sent them to Pharaoh: ﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)".﴿

Denying evil according to one's ability

I am a girl living in the students' residence. Allah (Exalted be He) has guided me to the truth, and I have begun to adhere to it, praise be to Allah Alone! But I am very upset because of the sins and evils that I see around me, especially among some of my fellow-students, such as listening to music and malicious gossip. I advise them repeatedly but some of them make fun of me, mock at me, and say that I am being complex.

What should I do? May Allah reward you with the best!

A: You have to denounce evil as much as you can, by using kind words and good manners, quoting relevant Ayahs (Qur'anic verses) and Hadiths according to your level of knowledge. You have not to take part in listening to music or gossiping or other Haram (prohibited) words and deeds, and withdraw as much as you can until they start to speak about something else, because Allah (may He be Praised) says: ﴿And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic.﴾

If you denounce them as much as you can and withdraw from what they do, then their deeds or criticism of you will not affect you, as Allah (may He be Praised) says: ﴿O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.﴾ Allah (Exalted be He) explains that the believer will not be harmed by those who go astray if they adhere to the truth and follow true guidance, by denouncing evil and adhering steadfastly to the truth and calling others to it. Accordingly, Allah (Exalted be He) will grant you a way out, and He will benefit them by means of your guidance if you are patient and seek His Reward. Receive the glad tidings of great goodness and good consequences so long as you remain steadfast in adhering to the truth and denouncing that which goes against it, as Allah (may He be Praised) says: ﴿and the (blessed) end is for the Muttaqûn (the pious).﴾ And: ﴿So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious)﴾ Allah (Glorified be He) also says: ﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."﴾

May Allah help you to do that which pleases Him and bless you with patience and steadfastness,

and may He help your sisters, family, and colleagues to do that which He loves and which pleases

Him, for He is All-Hearing, Ever-Near, and He is the Guide to the Straight Path!

Enjoining good and forbidding evil is one of the major obligations in Islam

Q 1: I heard that some scholars consider enjoining good and forbidding evil as one of the pillars of Islam. Is this true?

A: Yes, some scholars are of this view. Although no clear text concerning this matter is stated; it is considered one of the major obligations in Islam.

There are five pillars of Islam as explained by Prophet Muhammad (peace be upon him). He (peace be upon him) said: ﴾Islam was based on five pillars: testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), giving Zakah (obligatory charity); Sawm (fasting) Ramadan; and performing Hajj (pilgrimage).﴿ (Agreed upon by Al-Bukhari and Muslim)

(Part No. 27; Page No. 494)

Thus, the Prophet (peace be upon him) pointed out the pillars and fundamentals of Islam. It is impermissible to add an additional pillar, unless there is a valid text. However, enjoining good and forbidding evil is one of the fundamentals and obligations in Isalm, but it is not the sixth pillar due to lack of evidence.

Similarly, Jihad (fighting/striving in the Cause of Allah) as well as the abandonment of prohibitions are fundamentals, but not two of the pillars of Islam due to lack of evidence.

It should be noted that every Muslim must abide by all the Islamic obligations and avoid forbidden things.

Q 2: How can we forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) by disapproving of it in one's heart?

A: This means to hate the Munkar and not to accompany anyone who does it; for sitting with them without renouncing their act is like the actions of the Children of Israel whom Allah cursed in His (Glorified be He) Saying: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿

Q 3: We see many youth improperly attempting to resist Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). What is your advice to such youth? What is the best way to forbid Munkar?

A: I advise them first to learn in order to be quite sure whether a matter is Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) or Munkar through the Shari`ah proofs, so that when they raise objections, it is done with insight. Allah (Glorified and Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."﴿

I also advise them to resist Munkar with leniency and kindness, so that their approach will be accepted and in order not to do more good than evil. Allah (Glorified and Exalted be He) says: ﴾Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴿ And, ﴾And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴿ The Prophet (peace be upon him) said:

﴾"He who is deprived of forbearance and gentleness is, in fact, deprived of all good."﴿ And, ﴾Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴿ There are many Sahih (authentic) Hadith to the same effect.

The person who calls to Allah, enjoins Ma`ruf and forbids Munkar should be the first to practice what he orders people to enjoin, and the first to abstain from what he orders people to avoid. In that way, he will not be like those whom Allah (Exalted be He) dispraises in His Saying: ﴾Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?﴿ And: ﴾O you who believe! Why do you say that which you do not do?﴿

These youth must behave accordingly so that people will imitate them and benefit from their words and deeds. May Allah grant us success!

Q 4: As you know, most of the material broadcast by mass media such as television involves Fisq (flagrant violation of Islamic law), impudence and utter evil.

Does the Shari`ah (Islamic law) rule that warding off evils is given priority over bringing about interests apply here? Guide us, may Allah reward you!

A: The rule that warding off evils is preferred to bringing about benefits is a great and everlasting rule. The rulers of scholars and elites should advise those responsible for mass media. The public everywhere have to advise each other and keep away from the consequences that may befall them.

People should avoid doing or listening to Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). They should heed and rejoice with Al-Haqq (the Truth). The same applies to newspapers; people should take what is good in it and avoid its evil. A believer has to be selective and should not be like the collector of firewood at night who takes the serpent along with wood...

Thus, the audio and visual mass media have to be selected so that people take its good and avoid its evil. Finally, scholars along with Muslim authorities are, thanks to Allah, providing advice and guidance. We ask Allah to let us benefit with them and to guide rulers to the goodness of countries and peoples. Verily Allah (Exalted be He) is the best One to be sought for help!

Q 5: You surely know the significant contribution of Islamic recordings in guiding people during our present time. Yet, some evildoers attempt to

tarnish the reputations of Shaykhs and accuse them of being materialistic and so forth. I hope that Your Eminence will clarify this matter so that the facts are clear to people who do not know the truth.

A: There is no doubt that the focus on recording useful articles, sermons, and beneficial discussions is helpful to the Ummah (nation based on one creed); thus, whoever is involved in this work to benefit the Ummah will be rewarded, and they should seek Allah's Pleasure and be patient in this; even if they suffer from what you have mentioned, to pattern themselves after the Messengers (peace be upon them) and the virtuous people who preceded them. Moreover, there is no harm in selling such tapes for nominal prices to avoid burdening people, and to be able to use the money that was earned in accomplishing their mission, as well as helping people to acquire Islamic knowledge and spreading it.

I recommend acquiring and purchasing good tapes, and benefiting from them, if they are useful, for not every person can deliver a useful speech that is worth recording.

Therefore, a knowledge seeker should choose the tapes of scholars who are recognized for their knowledge and scrutinize them to be sure they are beneficial, then he or she should circulate these tapes to their family, fellow Muslims and colleagues. In addition to this, they should beware of recording anything that might cause harm instead of benefit.

Denying Evil in a Good Way and with Kind Words

Q 6: What should a believing woman do when she sees one of her relatives committing evil acts?

A6 : When a woman sees one of her relatives committing evil acts, she should forbid the wrong gently in an amiable way using kind words. Perhaps the wrongdoer is ignorant or aggressive and he may increase his evil when he is harshly forbidden. Thus, a Muslim should forbid the evil in a good manner and kindly while showing the wrongdoer the clear evidence from the Qur'an and Sunnah along with supplicating Allah (Exalted be He) for him to be guided. In doing so, the wrongdoer will not turn away. The Muslim who enjoins right and forbids wrong should have knowledge, insight, gentleness and perseverance that force the wrongdoer to accept the instruction without aversion or stubbornness. Let the Muslim who enjoins right and forbids wrong try his best to use kind words whereby the truth is more likely to be accepted.

If enjoining what is good and forbidding what is evil is neglected by all Muslims, they all will be sinful

Q1 :

Many seekers of knowledge, who attend classes and lectures, and crowd round the scholars during lectures, do not enjoin what is right and forbid what is wrong. We hope that you will say a few words on this matter.

A : All Muslims are obligated to enjoin what is good and forbid what is evil, as much as they are able to. If this is done sufficiently by some people, the responsibility will be removed from others. But if it is neglected by everyone, the whole society will be sinful.

Every Muslim should therefore exert efforts to fulfill this role. And, if there is a place where there is no one enjoining the good and forbidding the evil, it is obligatory to do it there, because the Prophet (peace be upon him) said: ❨Anyone of you who sees something that is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), should change it with their hand; and if they cannot, then with their tongue; and if they cannot, then with their heart; and that is the weakest of Iman (Faith).❩ (Related by Imam Muslim in his "Sahih [Book of Authentic Hadith]")

It is obligatory on Muslims to cooperate in this matter and advise one another about it wherever they are; in mosques, in the street, at home with the family, and so on. Allah (Exalted be He) says: ❨O you who believe! Ward off yourselves and your families against a Fire (Hell)❩

It is obligatory to cooperate in doing good and to be patient in doing so.

Q2 :

Your Eminence have mentioned in your speech that enjoining good and forbidding evil should be observed with leniency and tenderness, yet this does not work out with some people.

Answer:

If you have authority, you should use it in accordance with the requirements of the legal rules. However, those who do not have authority should observe leniency and tenderness so as to fulfill their duty, for Allah (Exalted be He) says: ❨Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching❩ He (Glorified be He) also says: ❨And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you❩ This is in addition to the Prophet's (peace be upon him) saying: ❨There is no leniency in a thing but

it adorns it, and the absence of leniency in anything taints it.﴿

However, if the one who enjoins good or forbids evil assumes any authority such as a commander, president, or a member of the Committee for the Propagation of Virtue and the Prevention of Vice, they should exercise their power on whoever disobeys. Allah (Glorified be He) says: ﴾And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong﴿ Accordingly, a wrongdoer should be treated harshly, as well as those who are disobedient according to the capability, along with considering the legal rules imposed by a commander or others among the people of authority and power. The man should control his family according to his capability. The same applies to a teacher with his students, and a chief with his tribe. The others who have no authority, should enjoin good and forbid evil with wisdom, proper manners along with directing towards good and making Du`a' (supplication) for people to be guided. However, if the aim is not achieved, the issue should be put before those who are in charge.

61- The Person who enjoins good and forbids abominable acts should not fear criticism

Q : I have a sister who is in her fifties; she overlooks many of her son's mistakes related to religion and morals on account of her extreme love for him. She claims that many parents do the same. Please advise her, may Allah reward you with the best!

A : It is obligatory upon Muslims to fear Allah (Exalted be He) with regard to themselves, their families, their neighbors, and in all their affairs. A Muslim should invite people to Allah (Exalted be He), encourage them to propagate virtue and prevent vice, and fear the blame of no one except Allah (Exalted be He). Every Muslim should enjoin goodness and forbid evil to all people including his relatives and beloved ones. It is his duty towards them to encourage them to do goodness and forbid them from doing evil and they will be rewarded for this. Allah (Glorified and Exalted be He) says: ﴿And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned﴾ Thus, it is obligatory upon all the believing men and women to fear Allah (Exalted be He) and fulfill their duties towards their relatives and the people in general.

Allah (Glorified be He) says: ﴿O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin﴾ Allah (Glorified be He) says: ﴿O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones﴾ It is obligatory upon the believing men and women to advise their relatives and people in general, forbid the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect). It is very important to advise or guide your relatives to goodness. This is better than giving them money, in case they do, for guiding and encouraging them to do good and forbidding them from doing evil is more important than money as this will benefit them in this worldly life and in the Hereafter. Your sister should not abandon enjoining good or forbidding evil because of her love for her son, brother, sister, and so on. She should enjoin good and forbid evil in the way she considers to be useful and helpful until she succeeds In sha'a-Allah (if Allah wills) and in this way she is free of guilt.

62- Advice for whoever is subjected to evil ideas and is tempted to commit sins

From `Abdul- `Aziz ibn `Abdullah ibn Baz to the honorable brother, may Allah grant you success!

As-salamu `Alaykum wa-rahmatullah wa-barakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

I received your letter including your statement about how you suffer from the malicious statement that some people spread due to your handsomeness and good physique, and that you keep repenting of sins and prohibitions then return after being induced by some evil friends. You asked me to advise you about the way to set right your condition and prevent you from returning to sins and prohibitions. Accordingly, I advise you to abide by the truth and hasten to marry as soon as possible. You should also censure whoever tells you to do what you stated in your letter. I remind you of Allah's (Exalted be He) Saying: ﴾and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ Allah (Exalted be He) also says in the account of Luqman to his son: ﴾"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿

Over and above, you should beware of all prohibited deeds, seek Allah's Support in this, ask Him to grant you success and guidance, and abide by Tawbah (repentance) without any despair. We also recommend you to associate with righteous friends and to avoid mixing with evil people. The Prophet (peace be upon him) said: ﴾A man follows the religion of his friend; so each one should consider whom he makes his friend.﴿ He (peace be upon him) also said: ﴾The example of a righteous companion and an evil one is that of a seller of musk and a man who works the bellows, as the seller of musk will either give you some perfume as a present or you will buy some from him, or you will catch a good smell from him but the one who works the bellows will either burn your clothes or you will catch a bad smell from him.﴿ (Agreed upon by Al-Bukhari and Muslim)

I ask Allah (Glorified be He) to grant everybody success and guide them towards achieving useful knowledge and acting upon it, as well as abiding by the truth, for He is All-Hearing, Ever-Near!

Da`wah to Allah may be done secretly or openly

Q 1: Is it better to cooperate overtly or covertly?

A: Cooperation may be done covertly or overtly, though it should basically be overtly so that the listener may benefit from what is said to him. Cooperation and guidance represent public advice to the society. This is the original basis, unless an Islamic interest requires not to provide advice in public, for fear that some people may be too proud to accept advice made in public for them; in this case the advice should be in secret. The advisor and guide should seek the appropriate way to deliver advice; if advising, calling and helping in righteousness in public can benefit the attendants and provide public interest, he should do so. If the interest requires providing advice in secret, he should do so. The objective is to avail the one advised and the whole society; so whatever means can achieve this is required, whether in secret or in public. The advisor and caller to Allah are like the physician who seeks the appropriate time, quantity and quality.

Likewise, the caller to Allah and advisor should seek what is most appropriate and beneficial.

Q2: How can cooperation in righteousness and piety be provided in a home where the father and older brother do not offer Salah (Prayer) in the Masjid (mosque)?

A: It is most important and urgent to provide advice, help and recommend one another to stick to the truth as much as possible with an appropriate style and at an appropriate time, if the father, brother or any member of the family does an evil act. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said: ﴾When I command you to do anything, do of it as much as you possibly can.﴿ The father, mother, brother - older or younger; each has a special way of treatment provided that they all should be treated with kindness and lenience as much as possible to achieve the required aim and put an end to this evil practice.

(Part No. 27; Page No. 509)

The advisor and caller to Allah should choose the appropriate time and style, particularly with parents; since they are not like other relatives; they have a great status and should be treated kindly according to one's ability. Allah (Glorified and Exalted be He) says: ﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly﴿ This is the case with disbelieving parents, what about Muslim ones! If the disbelieving parents should be treated kindly by their son, hoping that he could guide them, it is more of a priority to do this with the Muslim parents. If the father neglects offering Salah in the Masjid, or does any other sinful act such as smoking, shaving the beard, Isbal (lengthening and trailing clothing below the ankles), etc., the son should advise his father leniently and seek the help of the righteous members of the family. The same should be observed with the mother or older brother, until the end is achieved.

Enjoin right even if those advised become angry

Q: A questioner from Al-Mujamma'ah in the Kingdom of Saudi Arabia asks: "When we try to stop the spread of Namimah (tale-bearing) and Ghibah (backbiting) among people, those whom we advise may insult us and become mad at us. Are we sinful for making them angry especially if they are parents? Should we prevent them or forget about matters that are not related to us? Please, advise us, may Allah reward you!

A: Enjoining right and forbidding wrong are of the most important acts of worship, as Allah (He may be Glorified) says: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿

So, Allah (He may be Glorified) explains in this Ayah that enjoining right and forbidding wrong are of the qualities of the believing men and women where Allah (Glorified and Exalted be He) says: ﴾You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴿ The Prophet (peace be upon him) said: ﴾Whoever,

among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ Related by Muslim in his Sahih (book of authentic Hadiths) There are many Ayahs and Hadiths on the obligation of enjoining right and forbidding wrong that rebuke those who neglect this duty. It is obligatory upon you and upon every believing man and woman to enjoin right and forbid wrong. If those whom you invite to do so become angry or even insult you, then observing patience is obligatory in compliance with the act of the prophets (peace be upon them) and their following them in piety and righteousness. Allah (Glorified and Exalted be He) addressed His Prophet (peace be upon him) saying: ﴾Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will﴿ Allah (Glorified and Exalted be He) says: ﴾and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).﴿ Allah (He may be Glorified) says about Luqman Al-Hakim (Luqman the wise) that he said to his son: ﴾"O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).﴿ There is no doubt that, reforming the society and preserving its integrity are achieved by following the instructions of Allah and then by enjoining right and forbidding wrong. The neglect of enjoining right and forbidding wrong is one of the greatest reasons for corrupting the

society, tearing it apart, and exposing it to general punishment. It is authentically reported that the

Messenger of Allah (peace be upon him) said: ﴾If acts of disobedience are done among any people and do not change them, Allah will soon punish them all.﴿ Allah (Glorified and Exalted be He) warned His Servants against following the example of the children of Israel in His saying: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ We ask Allah to guide all Muslims, rulers and subjects, to do this duty in the best form, to reform their conditions, and protect all people from the causes of His Wrath, for He is the All-Hearing, the All-Respondent!

Q: What is the ruling on those who abstain from enjoining good and forbidding evil

(Part No. 27; Page No. 513)

while they are able to do that?

A: Those people disobey Allah and His Messenger (peace be upon him), have weak Iman (Faith) and are in a great danger for this is one of the heart diseases and requires Allah's immediate or later punishment. Allah (may He be Exalted and Glorified) says: ﴾Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴿ ﴾They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾"Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith."﴿ Also, He (peace be upon him) said: ﴾If acts of disobedience are done among any people and do not change them, Allah will soon punish them all.﴿ Related by Imam Ahmad with a sound Isnad (chain of narration) on the authority of Abu Bakr Al-Siddiq (may Allah be pleased with him) There are many Hadiths in this regard. We implore to Allah to help Muslims perform this great obligation in the manner that pleases Him!

The necessity of giving advice to a Muslim sister

Q 7: If a believing woman sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), namely, Muslim sisters intermingling freely with men and not wearing Hijab (veil), how should she advise them?

A: She should advise them by reminding them that they are obligated to abstain from intermixing freely with men and from unveiling their faces and that they are required to wear Hijab before Ajanib (men lawful for the woman to marry). Allah (Exalted be He) says: ﴾And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts.﴿ ﴾and not to reveal their adornment except to their husbands﴿

She should quote the Ayahs (Qur'anic verses) and Hadiths on these topics and warn them against committing what opposes the Shari`ah (Islamic law). She is required to explain to her sisters in Islam that all Muslims are obligated to beware of what Allah has forbidden, to cooperate in righteousness and piety, and to enjoin one another to hold fast to Al-Haqq (the Truth) and persevere upon it.

(Part No. 27; Page No. 515)

67- The Officials of the (CPVPV) should Guide and Clarify the Truth to whoever does not know it

Praise be to Allah and peace and blessings be upon the Seal of Prophets and Messengers. To proceed: It is obligatory upon those working for the Committee for the Propagation of Virtue and the Prevention of Vice and Du`ah` (callers to Islam) to guide and clarify the truth to those who are ignorant of it, whether regarding `Aqidah (creed) or the rulings of one's worship including Salah (Prayer), Hajj (Pilgrimage), etc.

The officials of the (CPVPV), the callers to Allah, and those instructing in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) and other places should explain to the pilgrims what they ignore and guide them to the truth in a way that is good, gentle and wise. They should keep away from harshness and violence because this mostly results in accepting the truth and renders it more understandable. It is closer to the Sunnah. Allah (Glorified and Exalted be He) says: ﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴾

(Part No. 27; Page No. 516)

When sending Musa (Moses) and Harun (Aaron) (peace be upon them) to Pharoah, Allah said to them: ﴿"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴾ The Prophet (peace be upon him) said: ﴿Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.﴾

I advise the officials of the (CPVPV) to be gentle and patient and to treat matters in a way that is good. I direct the same advice to both the callers to Allah guiding people to Him, as well as to the scholars everywhere: They should all observe kindness, patience, and calling in a way that is good and clear and according to the level of the recipient so that he can get the benefit with a hopeful heart.

On the other hand, violence and harshness disincline people from accepting the truth. Regarding those wronging and commtting aggression against the officials of the (CPVPV), their case should be referred to the rulers according to the followed manner and the set instructions.

We should all have the characteristics of endurance and handling matters wisely and in a way that is good as much as we can. Allah (Glorified and Exalted be He) says: ﴿Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾

(Part No. 27; Page No. 517)

This was stated by the Qur'an and the Sunnah and was reflected clearly through the experiences of people: Wisdom and the good method are of much more benefit and much more entitled to persuade

people to accept the truth, while harshness and violent methods render people disinclined to accept the truth and keep away from what is required.

May Allah grant guidance and success to all, and may Allah's peace and blessings be upon Muhammad!

68- One who Commits Sins openly should be Enjoined to do what is Good and Give up what is Evil

Q: Is it permissible to talk with one who practiced adultery and has not repented yet ?

If anyone commits sins publicly - such as committing adultery, drinking wine, practicing usury, smoking, practicing Isbal (lengthening and trailing clothing below the ankles)-, he should be given advice and should be ordered to do what is good and give up what is evil with wisdom and good instruction, and arguing in a way that is best. Allah (Glorified and Exalted be He) says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴾

(Part No. 27; Page No. 518)

And: ﴿You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh.﴾ It was narrated by Al-Imam Ahmad and others with Sahih (authentic) chain of transmitters on the authority of Abu Bakr As-Siddiq (may Allah be pleased with him) that he delivered a sermon after the Prophet's death (peace be upon him), where he said: O, people! You recite the following Ayah but do not employ it properly. It is Allah's Saying: ﴿O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error.﴾ I heard the Messenger of Allah (peace be upon him) saying: ﴿If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all.﴾

The lesson that should be learnt from this noble Hadith and the sermon delivered by Abu Bakr As-Siddiq (may Allah be pleased with him) is that whoever does not enjoin what is good and forbid what is evil, while having the ability to do so, is not to be fully guided, rather he

(Part No. 27; Page No. 519)

is not perfectly guided. Dispraising the disbelievers of the Children of Israel when they disobeyed and transgressed against the limits set by Allah and did not forbid one another from evil-doing, Allah (may He be Praised) says: ﴿Those among the Children of Israel who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.﴾ ﴿They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.﴾

It was authentically reported that the Messenger of Allah (peace be upon him) said: ("Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.") (Related by Muslim in his book of Sahih (authentic) Hadith from the Hadith related by Abu Sa`id Al-Khudri (may Allah be pleased with him). It was also related by Muslim in his book of Sahih (authentic) Hadith on the authority of Abu Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Never a Prophet had been sent before me by Allah to his nation but he had among his people his disciples and companions who follow his way and obey his command. Then, there came after them their successors who say whatever they do not practice and practice whatever they are not commanded to do. He who strives against them with his hand is a believer,

(Part No. 27; Page No. 520)

he who strives against them with his tongue is a believer, and he who strives against them with his heart is a believer, and there is no less faith beyond this even to the extent of a mustard seed.)

There are many Hadithes on enjoining what is good and forbidding what is evil. Muslim scholars and rulers and all Muslims should advise one another to do what is good and forbid one another from doing evil, and should cooperate in righteousness and piety and recommend one another to hold fast to the truth and patience according to the Ayahs and Hadithes mentioned in that regard and according to Allah's (may He be Praised) Saying: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.) And: (By Al-'Asr (the time).) (Verily, man is in loss,) (Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).)

Changing evil with one's hand is the business of rulers and the concerned authorities appointed by the ruler, and the man with his household, and all those having authority over the one who commits evil. People other than those should condemn this with their tongue and heart according to their capacity based on the previously

(Part No. 27; Page No. 521)

mentioned Hadith of Abu Sa`id (may Allah be pleased with him) and building on Allah's (Glorified and Exalted be He) saying: (So keep your duty to Allâh and fear Him as much as you can)

May Allah grant success to all Muslims, both the rulers and the subjects, to all that pleases Him! May He purify their hearts and deeds and grant them the comprehension of His Religion and use them to give victory to the truth and those abiding by it and let down with them falsehood and those following it! Allah is Omnipotent over all things! May Allah (may He be Praised) grant us success! There is neither might nor power except with Allah!

69- Maintaining the Ties of Kinship with Disobedient Relatives

Q: There is someone who has some relatives who do not offer congregational Prayers in the mosque and commit many sins and evils. How can this man maintain the ties of kinship with these relatives practicing such prohibited actions? How can he be dutiful to his parents if this is their condition?

(Part No. 27; Page No. 522)

A: He should maintain the ties of kinship with them through giving them money if they are poor. He should also give them advice, guide them to righteousness and enjoin upon them what is right and forbid them to do what is wrong, whether in dealing with one's parents, siblings, maternal half uncles, paternal half uncles, and others. Thus he should call them to Allah, advise them, and enjoin them to do what is good and forbid them from what is evil. In doing so, he should seek gentleness, kindness and good manners in the hope that Allah may guide them through him. If they are poor, he should help them with money. One can even distribute the money of Zakah among one's relatives such as one's siblings, paternal half uncles, etc., but this does not apply to one's parents. The aim behind this is that one should attract them by means of money and kind words. If they are one's parents, then one should advise them with good words and in a kind way and should endeavor in calling them to Allah, advising them, being kind to them, and explaining the evil of what they did. In doing so one should seek the help of one's other relatives, such as one's siblings or paternal half uncles to support one in this issue in the hope that Allah will guide them in appreciation of the efforts of the latter. Perhaps they will not respond to him alone but they may benefit and respond to him when being supported by some relatives. Yet if they insist on committing sins and do not respond to him, then he can abandon them. Nevertheless, he should do what is better as much as possible. As for one's parents, it is not for one to abandon them but one should do one's best to be dutiful to them and behave with them kindly in the hope that Allah will guide them in appreciation to his efforts. In Surah Luqman, Allah (Glorified and Exalted be He) says:

(Part No. 27; Page No. 523)

﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.﴿ In this noble Ayah, Allah (may He be Praised) commanded that the parents should receive kind treatment even if they are disbelievers. This proves the significance of their right and that it is obligatory to be dutiful to them and to spare no effort in rectifying them even if

they are disbelievers. Regarding one's children, one should discipline them as much as possible if they do not abide by his advice because the Prophet (peace be upon him) said: ﴾Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿

May Allah grant us success!

70- Religion is Advice

Q: Could you please explain the Hadith which reads: (Din (religion) is based on (mutual) advice...) ?

A: This is a great Hadith related by Muslim in his Sahih (authentic) Book of Hadith on the authority of

(Part No. 27; Page No. 524)

Tamim Al-Dary. The Hadith is supported by some other narrations which are related by narrators other than Muslim. The full wording of the Hadith is: (The Prophet (peace be upon him) said: 'Din is based on Nasihah [sincerity that makes a believer submit fully to Allah and His Messenger and advise others]'. Upon this we said: For whom O Messenger of Allah? He replied: 'For Allah, His Book [Qur'an], His Messenger and for Muslim leaders and public.)

This great Hadith thus signifies that Din is Nasihah. This shows the great importance of Nasihah as the Hadith declares that Nasihah represents Din just as he (peace be upon him) said: (Hajj is standing on 'Arafah.)

Nasihah is to do something sincerely and truthfully so that it is performed perfectly as Allah (Exalted be He) prescribes it. Din is thus Nasihah regarding the performance of the Obligations of Allah and the abandonment of His Prohibitions. Nasihah is general and it encompasses the Rights of Allah (Exalted be He), the rights of the Messenger of Allah (peace be upon him), the rights of the Qur'an, and the rights of Muslim leaders and the public.

As mentioned above, Nasihah is to be sincere while doing something, care for it, and be keen to perform it perfectly with no cheating, breach, or negligence. Arabs say: "Dhahabun Nasih 'Pure gold'" i.e., it does not involve any cheating.

(Part No. 27; Page No. 525)

Arabs also say: "`Amalun Nasih (sincere deed)", i.e. it does not involve any cheating.

Similarly, a believer has to be sincere to Allah, His Book (Qur'an), His Messenger, and Muslim leaders and the public regarding all their deeds.

Being sincere to Allah is to believe in His Tawhid (belief in the Oneness of Allah/ monotheism) and to offer all kinds of `Ibadah (worship) such as Salah (Prayer), Sawm (Fast), Hajj, and Jihad (fighting/striving in the Cause of Allah) for Him Alone. Being sincere to Allah is also to perfect one's `Ibadah, to believe in all that Allah tells about, and to perform perfectly all the Obligations of Allah and abandon His Prohibitions. Since a believer knows the rights and obligations of Allah, they fulfill such rights and perform such obligations sincerely to Allah and care for them.

The same applies to the rights of the Qur'an. A believer is to contemplate it and act upon its instructions. Verily, Qur'an is the Glorious Book and strong Rope of Allah. Muslims thus have to care for it sincerely and apply it in their words and actions. They have to perform its obligations, abandon its prohibitions, and keep the limits that Allah (Exalted be He) makes clear in the Noble Qur'an.

Muslims also have to believe that the Noble Qur'an is the revealed Word of Allah, it is not created, and that Allah is the One Who sent it down and to Him it (the Holy Qur'an) will return. This is the belief of all Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) as Allah (Glorified and Exalted be He) says: ﴾Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down﴿ ﴾Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,﴿

And: ﴾The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.﴿ Allah (Glorified and Exalted be He) also says: ﴾Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree).﴿ There are many other Ayahs (Qur'anic verses) to the effect that the Noble Qur'an is the revealed Word of Allah (Glorified be He). Every male and female believer has thus to believe that the Noble Qur'an is the revealed not created Word of Allah Who sent it down and to Him it will return. Such belief is against the belief of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and their followers from among the Mubtadi`s (those who introduce innovations in religion) who followed them.

Likewise, being sincere to Allah's Messenger (peace be upon him) is to surrender to his commands and avoid things that he forbade. It is to believe that he is the true Messenger of Allah (peace be upon him) and that he is the final of all prophets and messengers. Sincerity to the Prophet (peace be upon him) is also to defend his Sunnah (whatever is reported from the Prophet) and look after his Hadith by distinguishing the Sahih (authentic) Hadith from the weak ones, protecting them, acting upon them, and abiding by the limits of Allah and His Messenger (peace be upon him) as Allah (Exalted be He) says: ﴾These are the limits ordained by Allâh, so do not transgress them.﴿

To sum up, being sincere to Allah, His Book (the Qur'an), and His Messenger (peace be upon him) is to care for the Commands of Allah and His Messenger which are displayed in the Qur'an and Sunnah,

to perform the Obligations of Allah, abandon His Prohibitions, keep His Limits, praise Him abundantly, make a lot of Dhikr (Remembrance of Allah), and fear Him (Glorified and Exalted be He) a lot. All the foregoing is a manifestation of being sincere to Allah, His Book, and His Messenger (peace be upon him).

On the other hand, being sincere to Muslim leaders is by making Du`a' (supplication) for them, obeying them in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), helping them in promoting goodness and abandoning evil, and not to rebel against them unless they indulge in clear disbelief that is proven by Allah (Glorified and Exalted be He) as mentioned in the Hadith which is narrated on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) regarding the Bay`ah (pledge of allegiance) that the Al-Ansar (Helpers, inhabitants of Madinah who supported the Prophet) gave to the Prophet (peace be upon him).

Being sincere to Muslim rulers is also to direct them to goodness, and to enjoin them to do Ma`ruf and forbid them from doing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) by nice speech, gentleness, and all useful ways. This is to act upon the foregoing Hadith as well as Allah's (Glorified and Exalted be He) Saying: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ And: ﴾By Al-'Asr (the time).﴿ ﴾Verily, man is in loss,﴿ ﴾Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and

injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).》

(Part No. 27; Page No. 528)

As for being sincere to the Muslim public, it is by teaching them, explaining the Din (religion) comprehensively to them, calling them to Allah (Glorified and Exalted be He), enjoining them to do Ma`ruf and forbidding them from doing Munkar, and applying Hudud (ordained punishments for violating Allah's Law) and Ta`zir (discretionary punishments) amongst them. May Allah grant us success!

71- Denying Bid`ahs and sins by evidence of Shari`ah

Q: What is the ruling on denying the mistakes and Bid`ahs (innovations in religion) that are committed by some of the influential figures when their Bid`ah gets circulated, particularly when it is related to `Aqidah (creed)? When we do this, some oppose us claiming that to be fair one should mention the good and bad deeds, and that this figure's role in Da`wah (calling to Islam) means we shouldn't criticize them in public. Please point out to us the true approach; should we mention the good deeds? Does that person's role in Da`wah make up for their widespread errors?

A: The scholars should deny apparent Bid`ahs and sins through the evidence of Shari`ah (Islamic law), encouragement and admonition using the appropriate style. It is not necessary to mention the good deeds of the Mubtadi` (one who introduces innovations in religion). However, if the one who enjoins Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbids Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) mentions some of the good deeds of the Mubtadi`

as a reminder of their good history encouraging them to repent, this is fine and one of the means leading to the acceptance of advice and Tawbah (repentance to Allah). May Allah grant success to all of us!

72- Going to markets where the unlawful things are present

Q: Is it permissible for a Muslim man to go to a commercial market where the women are semi-naked and mix with the men, which is not acceptable by Allah (Glorified and Exalted be He)?

A: He should not go to such a market unless he goes to enjoin good and forbid evil or if there is a necessity. In such a case, he should lower his gaze and beware of the causes of Fitnah (temptation) to ensure that his honor and faith is safe and to avoid the means leading to evil. The Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) and every authority in charge must observe this kind of market to deny the evil acts according to Allah's Saying: ﴾The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden)﴿ **And:** ﴾Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.﴿

(Part No. 27; Page No. 530)

There are many Ayahs to the same effect. The Prophet (peace be upon him) said: ﴾if people see Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and do not change it, Allah will soon send upon them His punishment.﴿ **(Related by Imam Ahmad and some of Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Abu Bakr Al-Sidiq (may Allah be pleased with him) with a sound Isnad) The Prophet (peace be upon him) said:** ﴾Whoever, among you, sees an act of munkar should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith.﴿ **(Related by Imam Muslim in his Sahih)**
There are many Hadiths to the same effect. May Allah grant us success!

73- Women wearing make-up and showing their adornment in markets is prohibited

Q: As I was shopping in the market I saw a man reprehending and warning a woman who wore a cloak but was fully adorned. Is such a man's action permissible or should he have minded his own business?

A: It is Wajib (obligatory) on every believing man and woman to enjoin good, forbid evil, guide people to the Obligations of Allah, and warn them against His Prohibitions. Amongst the Prohibitions of Allah are that women wear make-up and show their adornment in markets for Allah (Exalted be He) says in Surah (Qur'anic chapter) Al-Ahzab while addressing the wives of the Prophet (peace be upon him): ﴿And stay in your houses, and do not display yourselves like that of the times of ignorance﴾ Mufassirs (exegetes of the Qur'an, may Allah be merciful with them) mentioned that this Ayah (Qur'anic verse) refers to showing one's beauties and charms. Allah (Glorified and Exalted be He) says: ﴿The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.﴾ There are many Ayahs (Qur'anic verses) to the same effect. On the other hand, the Prophet (peace be upon him) said: ﴿Whosoever of you sees an evil action, let them change it with their hand; and if they are not able to do so, then with their tongue; and if they are not

able to do so, then with their heart; and that is the weakest of faith.﴾ (Related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Abu Sa`id Al-Khudry Al-Ansary (may Allah be pleased with him)). Authorities, their officials, house owners, masters, and fathers are to change evil by hand while other believing men and women are to change it gently by tongue up to their ability and in a good manner for Allah (Glorified and Exalted be He) says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.﴾ In addition, when Allah (Glorified and Exalted be He) sent Musa (Moses, peace be upon him) and Aaron (Harun, peace be upon him) to Pharoah; He said to them: ﴿"And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."﴾ Moreover, Allah (may He be Praised) says while addressing the Prophet (peace be upon him): ﴿And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you﴾ May Allah grant us success!

End of vol. twenty seven and it will be followed by vol. twenty eight on subjects relating to `Aqidah (creed).